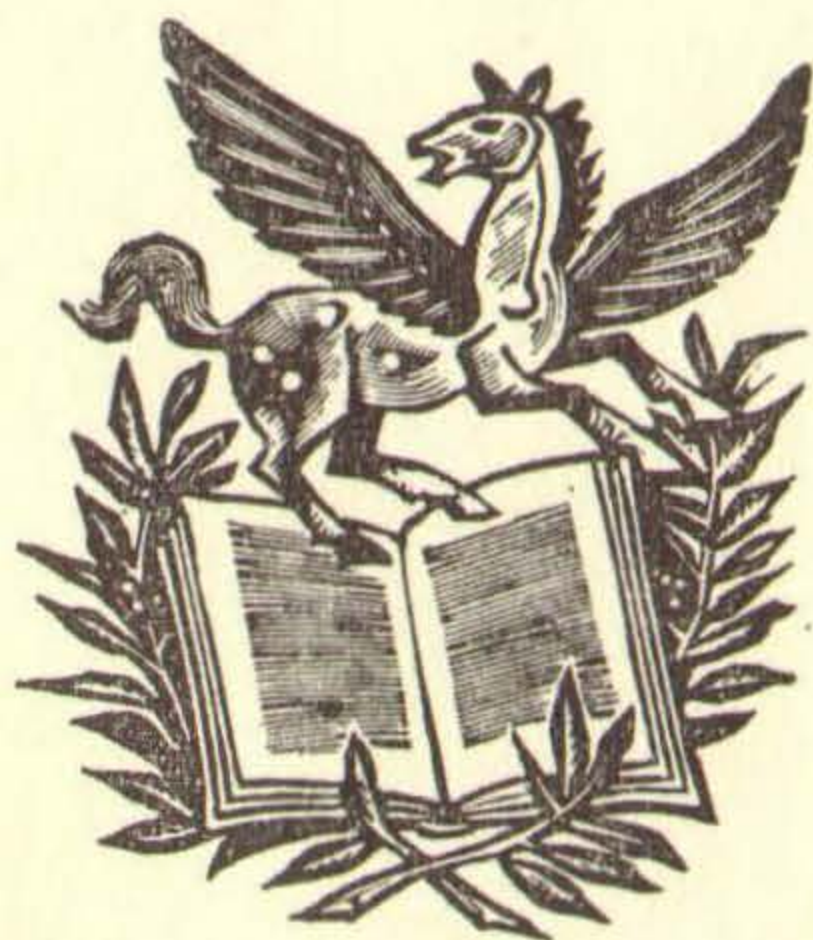


RACE AND RELIGION

BY

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To
the Memory
of
my Daughter

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PREFACE

THIS BOOK, being largely concerned with the psychical causes which underlie human thought and action, is essentially a study in applied anthropology; and it essays to deal with the interrelation of Race and Religion — two matters that are basic to the adequate understanding of the human condition. Religion has to do with the spiritual, rather than the physical, nature of existence and will readily be recognized to be of prime importance in human life. But the equally important consideration is often neglected that Race, which embodies both the physical and the psychical characters which men inherit from their forbears, determines the inherent nature of each generation and of every individual, and is thus the major factor in shaping human action and human events. To ignore Race is to disregard the most important influence upon the outcome of human history; for it largely determines men's susceptibility to one kind of a religion or another.

Upon both Race and Religion men's attitudes and judgments are prone to be subjective and emotional. This is much to be deplored, for it has acted to impede a more objective, serviceable, and tolerant understanding of them. Toward this desirable end this book seeks to make a contribution.

The interrelation of Race and Religion is manifest throughout racial history. But its more immediate human interest and significance is obviously in respect to the part it plays in the Christian religion. Hence, it has seemed desirable in the present inquiry, both for brevity and for emphasis, to confine the consideration of its earlier activities to a broad outline of them, and devote attention more especially to its bearing upon the nature and history of the Christian religion.

The period of history with which I have set myself to deal is obscure, and the evidence scanty; and I am conscious that for economy and convenience of statement I have frequently set down as factual what is only consistently circumstantial, inferential, and probable. That the traditional account of the origins of the Christian religion is contradictory and therefore untenable, is clear. One is put forward here which is coherent and seems to be

distinctly more probable; and I am persuaded that, if it is not the whole truth, it none the less contains a substantial element of the truth — and one that is disregarded, largely because it was and has been, more or less deliberately, suppressed.

I desire here to acknowledge my great obligations to those who have so generously contributed a part of their valuable time to reading my manuscript and in giving me invaluable advice and suggestions. There is, however, no intimation that they endorse all its conclusions. To F. S. C. Northrop, to Silva Lake, to Robert H. Pfeiffer, and to J. Middleton Murry, I tender my most sincere and grateful thanks for their kind and valuable assistance. I likewise wish to express my warm thanks and appreciation to Mark Kiley for his kind and generous help in finding for me books and references that have sometimes been hard to come by.

C. G. C.

RACE AND RELIGION PRIOR TO CHRISTIANITY

ZOOLOGISTS have shown discrimination in denominating the Pleistocene geological period, which began around 1,200,000 years ago, the "Psychozoic Age". This is justified by the successive cultural developments that may be seen to have occurred in this geological period from prehistoric times onward in what are known as the Palaeolithic, Mesolithic, Neolithic, Bronze Age, and Iron Age periods. Obviously, this cultural progress was primarily of a psychical nature, for in all instances it was manifestly the end result of men's psychical genius acting through the cumulative knowledge they had gained by experience.

The *Genus Homo* arose among the order of Primates probably in the geological period of the Oligocene around thirty million years ago. Following the Oligocene came the Lower, Middle, and Upper Meiocene, the Pleiocene, and finally the Pleistocene. There is evidence of the continued existence of primitive species of *Homo* prior to the Pleistocene, but the evidence of their cultural progress in this long early period is seen to have been practically nil.

The Pleistocene, which is also called the Ice Age, has consisted of four glacial epochs, each characterized by a maximum glaciation followed by a comparatively warm interglacial period. The contemporary world is in the earlier pluvial stage of such a warm period following the fourth glaciation, which reached its culmination around 150,000 years ago.

In the first interglacial period of the Pleistocene appeared men who were evidently superior in mental and inventive ability to pre-Pleistocene men, and these men now began in the pre-Chellean (also called pre-Abbevillean) culture of the Lower Palaeolithic to make improvements in their stone artifacts. These men of the pre-Chellean, and of the succeeding Chellean, Acheulean, and Mousterian cultures, were evidently of four different species, and they successively augmented this cultural improvement throughout the Lower and Middle Palaeolithic until the end of the latter, which was at the culmination of the fourth glaciation. At this

point all these men of the Lower and Middle Palaeolithic had disappeared and become extinct, the last to survive being Mousterian, or Neanderthal, men.

In the succeeding Upper Palaeolithic there appeared for the first time in Europe, though he had no doubt existed long before in Asia, *Homo sapiens*, who was now the sole surviving species of the *Genus Homo*. He began to augment at a much accelerated pace the cultural improvement and progress the earlier men had made, and he was obviously much superior to them in mental ability, which would hence appear to be of prime survival value.

Thus began the career of *Homo sapiens* in the 150,000 years that have elapsed since the culmination of the fourth glaciation. He steadily enhanced his psychical equipment by gradually building up the corpus of his cumulative knowledge. Obviously, his first incentive and task was to meet and overcome the obstacles he encountered in his physical environment to his continued existence and survival, — a task in which he has steadily become more proficient and successful. But in the exuberance of his success he has done much to prejudice his future by contravening biological, as well as moral, laws. This, he will sooner or later find it imperative to rectify.

In seeking to explore more fully the nature and conditions of his existence, *Homo sapiens* early discovered that there existed invisible forces that were wholly beyond his control and far more difficult to comprehend than his physical problems, and in no way connected with physical nature. For they were evidently non-physical, mystical, and spiritual powers wholly independent of physical nature, which was none the less inexorably controlled by them. Thus, the religious problem then became his major problem.

Homo sapiens from the beginning had a religion. His earliest cultural remains in the Upper Palaeolithic, around one hundred and fifty thousand years ago, indicate beyond a doubt that he hoped for spiritual survival in the afterlife. We shall find that the different races of *Homo sapiens* have had their own inherent religious concepts which are germane to their racial temperament and mentality, and have gone far to determine the particular nature of their religions. Likewise, the more racial groups have

differed in their origins, the more will they tend to differ in their religions. And their own inherent religious concepts will tend to assert themselves in any subsequent development or modification of their religious attitude through contact with other religions.

In order to form a definite view of the close connection between Race and Religion, it will be well to begin at the beginning. All species of the *Genus Homo* became extinct in prehistoric times, except *Homo sapiens*, or modern man, who evidently began as a single species in the land area which once served to unite Asia and Australasia in one great continent. But this land area slowly subsided through the ages, and all of it that remains now above sea level is the islands of the Malay Archipelago. From this region different groups of *Homo sapiens* migrated at early periods: the Australoids to Australasia; the Negroids to Africa apparently by a land bridge from India via Seychelles, Mauritius, and Madagascar; the Mongoloids to the Eastern slopes, and the Caucasoids to the Western slopes of the Himalayan massif. Thus *Homo sapiens* became divided into these four primary sub-species.

In his early days before he began to migrate, *Homo sapiens* was evidently of pygmy type and of no greater stature than the pygmy groups that now survive, four or five in Asia and one or two in Africa. In his arboreal period agility through the use of his four limbs would be of greater survival value to him than size and strength, and this period no doubt lasted longer in his case than in other species of *Homo* and the Anthropoids. This would go far to account for the more perfect evolution of his prehensile thumb and fingers which have been the outlet of his manual genius, and for his later descent to the ground and migratory distribution.

Also there can be no doubt that *Homo sapiens* in the beginning had a pigmented skin which protected him from the actinic rays of the tropical sun. Those who migrated into colder climates lost in varying degree their pigmentation; those who remained in the tropics retained it, or in the case of the Negroids, augmented it. This differentiation between these four sub-species was further widened by the occurrence in each of them of their own particular mutations.

The religious concepts of the Australoids and Negroids, who

were both dolichocephalic or long-headed races, were obviously the more primitive of the four, but they differed from each other; those of the Australoids being rather more spiritual, while the Negroids were more given to fetish worship. The Mongoloids, who are a brachycephalic or round-headed race, conceived that the events of Nature were controlled by spirits, but they were more concerned to propitiate the malign spirits, and tended to take the benign spiritual influences for granted. They have usually had difficulty in conceiving of the survival of the human soul in the afterlife, of which it is often hard to convince them. They have been prone to regard the world of existence as being under the control of an indefinable impersonal power that was unrelated and inaccessible to the human spirit. This is evident, for example, in the philosophical religion of Taoism, or "The Way". Confucianism is an admirable system of social relations, and Shintoism is essentially a system of exemplary loyalty to worldly leaders; but whatever their virtues, the Western World could scarcely regard them as religions.

All this indicates a psychical disparity between the Oriental and Occidental, or Mongoloid and Caucasoid mentality. This basic disparity is well illustrated in a comparative analysis of their philosophies by Professor Northrop.¹ From this it may be seen that whilst Oriental, or Mongoloid philosophy has almost wholly confined itself to the inductive method, Occidental or Caucasoid philosophy has freely employed both the inductive and deductive methods. Not only has this led it on to further conclusions, but it has enabled it to penetrate into new fields of thought.

The Buddhist religion originated in Nepal in Northern India, but the ruling caste in Nepal, to which Gautama (Buddha) belonged, was essentially Mongoloid, and Buddhism was far more Mongoloid than Caucasoid. Buddhism taught the existence of a supreme impersonal spirit, and that the individual would achieve beatitude by the extinction of his individuality and its absorption into the supreme spirit. It taught that the visual world was an unreal world of futile strife and disillusionment, and that the only way to attain to the real world of peace and contemplation in this life was by kindness, by religious devotion, and by ignoring the vanity of this world. It is notable that Buddhism stressed the

unreality of the material and temporal world, which has more and more come to be the rational and philosophical attitude.

Buddhism met with early success in India in the reform of Brahmanism. But it gradually died out there, where the population was essentially Caucasoid. In the meantime, however, it had been carried to Burma, Siam, Tibet, China, and Japan, whose populations were essentially Mongoloid, and where it has continued strong and active. In Ceylon, where the Singhalese racial stock contains a preponderant Caucasoid element, Buddhism differs from what it is in these other countries, and is much less theosophical.

The fourth group of *Homo sapiens*, which migrated to the western slopes of the Himalayan massif, known as the Iranian plateau, have been termed Caucasoids in deference to an early terminology which ascribed the origin of the white races in Europe to the Caucasus and called them Caucasians. The original racial stock on the Iranian plateau was partly dolichocephalic and partly brachycephalic. At an early time both of these groups divided into northern and southern sections, which long remained separated. The northern long-heads occupied a sub-arctic region long enough to lose all pigmentation of skin, hair, and eye colour, and this period extended over at least one glacial epoch, if not more. In a subarctic climate the absence of pigmentation would be of biochemic benefit in admitting adequate actinic rays through the skin into the blood corpuscles, and in a snowclad landscape it would likewise be of distinct survival value in stalking game or eluding enemies. The southern longheads lost less of their pigmentation and retained their dark hair and eyes and an olive pigmentation of the skin. The northern group has been called the Proto-Nordic stock because of its association with the North, and the southern group has been called the Proto-Mediterranean stock because the type was first identified with the brunet races that lived round the Mediterranean.

The Proto-Mediterraneans, or brunet long-heads, were apparently the first Caucasoid group to issue from the Iranian plateau. Cultural evidence indicates that, in migratory movements which lasted over many generations, they first came down the Indus valley from the Iranian plateau. Some of them turned eastward

into India and beyond; others proceeded westward by the south of the Caspian and through the highlands of Media, Mesopotamia, Armenia, Asia Minor and the Levant, and finally extended along the north coast of Africa as far as the Pillars of Hercules.

The Proto-Nordics, or blond long-heads, likewise had a considerable distribution in Asia itself, while others of them entered Europe by the north of the Caspian. In time, some of these reached Southern Europe, and there they merged with some of the Proto-Mediterraneans who had come across from North Africa, to form together the Aurignacian culture of the Upper Palaeolithic. This was the beginning of the period of Cro-Magnon men. These are the first group of *Homo sapiens* we know about, and they displayed abilities remarkably superior to those of the species that preceded them.²

In this period when *Homo sapiens* first appeared in Europe occurs a burial custom significant of a belief in an afterlife. The bones of the dead were stained red, either by red ochre directly applied or by the remains being interred in red ochre. This did not occur in all burials; it has been found only in graves with more elaborate grave furniture. It has been found at many sites in Europe and the British Isles, and it endured throughout the Upper Palaeolithic and Mesolithic until mid-Neolithic, a period of many thousands of years. It has also been found in pre-Incan remains in South America and among some North American Indians. Beyond indicating a certain hope in regard to the afterlife, its significance cannot be further determined. But some hint of it may be gained from the beliefs of the Narrinyerras, an Australoid tribe who stained their dead with red ochre. They explained that they were children of the great Sun-god whose colour is red, and they stained their dead red in order that he might more certainly recognise his children.

There is, however, ground for doubt whether the religious ideas of Cro-Magnon men or of other primitive men were always naive. The example of the Andamanese, or Mincopes, may be cited in evidence. The Andaman Islands in the Bay of Bengal once formed an integral part of the land area which joined Asia to Australasia; but by the gradual subsidence of the surrounding land, these islands and their inhabitants were isolated from all

connection with the mainland. Thus the Mincopes, who are a pygmy race, were cut off for ages from all other races, and of all existing races they are probably the nearest in type to primitive *Homo sapiens*. They were long regarded as savage in the extreme, for they attacked with the utmost ferocity any boat that tried to land on their shores. But it was finally found that this was because their visitors had so often tried to kidnap them. When better known they were found, among other things, to be sadly lacking in mathematical ability, being unable to count above their ten fingers. But the surprise came when it was discovered that they had a vocabulary of over six thousand words, of which not a few were abstract terms. Their religion was a pure monotheism, and they had a god called Peluga, who was devoid of anthropomorphic attributes and essentially spiritual. They believed, however, that he watched over them with paternal care from his abode beyond the stars, which were his sentinels. They had no priests or religious rites, but they were well aware that their god required of them the practice of honesty, kindness, patience, and hospitality, to fail in which was *yubba*, or sin, for which they must atone. Thus, they appear to have solved their religious problems quite as surely and with as much intelligence as more sophisticated races.

To return to the Upper Palaeolithic, the activities of Cro-Magnon men lasted through three cultural periods, the Aurignacian, Solutrian, and Magdalenian, and endured for many thousands of years. Their religion was evidently so far developed that they had shamans or priests, and their pictographs indicate that they had well developed religious rites in which they sought, among other things, for supernatural aid in preserving the race, by adequate reproduction and the assurance of the means of subsistence. In their material life they depended largely upon wild game for their sustenance and they consumed great numbers of wild horses. Apparently owing to a falling off in the game supply and their own excessive consumption of it, they eventually became extinct from their inability to adapt themselves to a more rigorous standard of living. The Cro-Magnon men, after their disappearance, were succeeded by the less highly cultural but more resourceful racial groups of the Mesolithic, who were able to subsist upon snails and shell fish and wild grain, which they cut

with obsidian-toothed sickles, until a time when nature became more bountiful.

These successors of Cro-Magnon man crossed from North Africa, and were of that same Proto-Mediterranean stock which came across thousands of years earlier and merged with a Proto-Nordic stock to form the Aurignacian culture. These Proto-Mediterraneans of the Mesolithic apparently crossed to southern Europe by land bridges at Gibraltar to Spain and over Malta and Sicily to Italy. There were two groups of them, the Azilians and Tardenoisians, so named after the sites at which the first evidence of them was found; and these two Proto-Mediterranean groups of the Mesolithic formed the indigenous population of Southern and Western Europe and the British Isles. There is evidence in the Maglemosian culture of their presence in Denmark as early as 8000 B.C. But their original entry into Southern Europe was obviously long before that date.

Later, perhaps early in the Neolithic, these Proto-Mediterraneans developed a Megalithic culture in connection with their religion. They came to use great stones as the most indestructible material for the construction of their temples and burial places. There is distinctive evidence at Woodhenge, about twelve miles from Stonehenge, that they had previously used wood in building their temples. The men of this Megalithic culture left evidence of it in the great stone circles which enclosed their temples such as Stonehenge, and in their burial places in dolmens and passage-graves such as Hogue-bie in the Island of Jersey and New Grange in Ireland. Apparently they began this culture at an earlier time in Hither Asia, where they had built stone circles obviously oriented to the Sun; but the examples of it that remain in Western Europe are more numerous and impressive. All this has furnished important evidence that the Sun in some way entered into the religion of the Proto-Mediterraneans from the earliest times. But it would seem more probable that, like the Egyptians, they worshipped, not the Sun itself, but the Omnipotent Spirit who created the Sun with its light and heat, and of whom the Sun was only the physical symbol. Like the dominant class in Egypt, who were in race, language, and religion of Proto-Mediterranean provenance, they evidently contemplated a quasi-

terrestrial afterlife for which the preservation of the body and making its abode everlasting were of the first importance.

This god was called Bel by the Proto-Mediterranean Accadians in Mesopotamia as early as 3000 B.C., and a thousand years later, Hammurabi, the greatest of Babylonian kings, in the epilogue to his Code spoke of "Bel, the father of all the gods". In many other instances in Hither Asia, he was called Baal.

Until recent years an ancient festival of the Sun was celebrated in Scotland and Ireland on May-day. In this festival, among other observances, great fires were lighted on heights to glorify the Sun and house fires were quenched and relighted from them. This festival, from remote times had been called Beltane, and from this it is fair to infer that it had originally been celebrated in honour of the god, Bel, by those Mesolithic Proto-Mediterraneans who were the autochthonous inhabitants of Southern and Western Europe.

Beyond this, there is evidence both in Hither Asia and Europe, of the early and abundant activities of the Proto-Mediterranean stock and of the wide prevalence in it of a religion of which the Sun-disc was the symbol. The Proto-Mediterraneans evidently spoke languages that were closely akin and obviously derived from a Proto-Mediterranean mother tongue, and not from a mis-called "Semitic" language.

Turning to the Proto-Nordics, we can identify five main Nordic stocks that migrated from the Iranian plateau into Europe: the Norse, Germanic, Keltic, Hellenic, and Italic Nordics. In addition, the Lithuanians were a small but distinctive Nordic group who were on the Baltic coast from a remote time. Not only is there abundant somatic and linguistic evidence of the close kinship of these Nordic stocks with one another, and with other Proto-Nordic stocks in Asia, but there is equal evidence of kinship in their religions. The earliest name given to their god by the Proto-Nordic Aryans in Asia was *Dyaus Pitar* in the Sanskrit, *Dyaus* meaning "heavenly" and *Pitar* meaning "father". The Hellenic Nordics called their god *Zeus Pater* or simply Zeus; and the Italic Nordics called him *Ju-piter* or simply Deus; the old High German name for him was *Zines*; the Teuton and Saxon name, *Ten*; and the Norse, *Tir* (Thor). All of which are linguistically identical with *Dyaus* and *Deus*. We know that the Aryans, who

conquered India in the second millennium B.C., used this name for God at least as early as 1500 B.C. And there can be little doubt that these names for God of the Nordics in Europe were of common origin and dated from the time when they separated from the Proto-Nordic parent stock on the Iranian plateau ages before we know anything of them in Europe.

We could scarcely hope to derive a clear understanding of the underlying spiritual nature of the religion which these early Proto-Nordic groups in Europe shared in common, merely from the myths, legends, and folklore which have survived. By good fortune, however, an early Keltic invocation used in Druidical rites sacred to the high Keltic God has been preserved and goes to indicate that this religion was of a deeply spiritual nature. In this prayer, which no doubt loses some of its full meaning by translation, God is invoked by these suppliants to grant them his "Power, Discretion, Knowledge, the Right, the Love of the Right the Love of All Things, and the Love of God³." It is notable that three of these seven pleas pertain to love: the love of Right, the love of All Things, and the love of God. The whole duty of life could hardly be more succinctly expressed. Not only is the deeply devotional and spiritual nature of this prayer evident, but its seven pleas apparently represented the benign attributes of the Godhead, with which these devout Kelts petitioned God to endow them. We may find a parallel to the sense of this prayer in the seven spiritual attributes of God, or *Amesha Spenta*, in the Aryan religion of Zoroaster, and an echo of it in the "Seven Spirits of God" in the Book of Revelation.

Of these five Proto-Nordic stocks in Europe, the Norse and Germanics probably arrived first, were nearest akin, and possibly separated only after they entered Europe. Their presence in Europe, as early as 8000 B.C., can be accurately determined by cultural evidence of them in the *varves*, or sedimentary deposits in ancient lake beds, though they and other Nordics manifestly arrived many ages before.

The Keltic Nordics were first located on the lower Danube, and were the earliest of the Nordic stocks to expand their range by migration. As early as the middle of the third millennium B.C. groups of them began to migrate from this region to different

parts of Europe, to Southern and Western Germany, France, Northern Spain, Northern Italy, and Great Britain and Ireland. In all these regions they dominated or displaced the indigenous Proto-Mediterranean stock. Their dominance, however, does not appear to have been ruthless or desperately resisted, and apparently it was exercised with tolerance.

Although these Kelts had a cherished religion of their own, they evidently made little effort to destroy that of the Proto-Mediterraneans and their Megalithic culture, and they apparently made use of the Megalithic cromlechs for their own rites. Indeed, the Keltic religion seems to have incorporated many features of the old Proto-Mediterranean religion such as its annual festivals, and beliefs derived from an earlier animism in the potency of certain plants, stones, and natural springs and bodies of water. While this Keltic religion had a priesthood which officiated in its rites, the priests evidently did not attempt to exercise sacerdotal dominance, of which there is no hint. They were, however, greatly revered as seers and saintly men.

Probably at some time in the first half of the second millennium B.C. the Hellenic Nordics, including the Achaeans, Dorians, Phrygians, Trojans, and Macedonians, began to descend from the Dacian plains into the Aegean region. Here they came into contact with, and dominated, the Pelasgians, a Proto-Mediterranean stock that had long been settled there and in Asia Minor. The Centaur myth possibly arose among the Pelasgians from their early furtive glimpses of the mounted Achaean invaders, who were evidently the first to introduce horses into Achaea.

We know that the great god of the Hellenic Nordics was the Proto-Nordic god whom they called "Zeus, father of gods and men", that they practised in the beginning the Proto-Nordic funeral rite of incineration, that they dominated the Pelasgians and made serfs, or helots, of them and gave their own language to them. But we cannot precisely distinguish the devotional nature of their original religion; for the modification of this religion by Pelasgian cults, which in turn had obviously been contaminated by Hither-Asian religions, had occurred centuries before Greek history began. For one example, it is difficult not to suppose that the Proto-Nordic concept of a felicitous afterlife in a faraway land

in the West, with which the Greek idea of Elysium was so clearly identical, was the original Hellenic concept of such an afterlife. But it became overlaid by a dark and gloomy Hades of obvious Sumerian affinity, where the shades of men, in Homer's phrase, "chattered together like bats in the darkness."

Nor can we think that the anthropomorphism which came to pervade this religion represented the original religious attitude of these Hellenic Nordics, and was not an alien introduction. The Greek philosophers scathingly condemned its puerile and sensual myths. And where can be found a more perfect example of abiding love and trust in a benign Heavenly Father than in the prayer of Socrates? "O, Great Zeus, grant us those things which are well for us though we do not ask them of thee; and deny us that which is ill for us though we pray to thee for it."

It would be a delicate task to evaluate the contributions of these two racial stocks to Hellenic cultural achievement in a racial admixture which Alexander, in having one blue eye and one brown one, might be said to typify. Perhaps it might be said with some truth that the Proto-Mediterranean Pelasgian element made the greater contribution to art and aesthetics, and the Proto-Nordic Achæan element to the more serious search for truth.

A few centuries after the Hellenic Nordics descended into Achæa, the Italic Nordics came down over the Brenner Pass from the upper Danube into the Italian Peninsula. There they found the indigenous Proto-Mediterranean Ligurians and the Etruscans, a Hither-Asian stock which had come from Asia Minor some generations before, and set up the kingdom of Etruria in Central Italy. These Italic Nordics, or early Romans, soon made their position secure and became the dominant race. They organised the Roman Republic in which they, as the Patricians, were the ruling caste, and the remainder of the population, Plebeians. They displayed a marked predilection for law, order, and justice, and in their religion they manifested a strong sense of trust in and duty to their god Jupiter. Likewise, they displayed a strong sense of loyalty to their *Gens*, or their past, present, and future family stock, to which they made daily oblations through their household worship: the cult of the Lares and Penates. They regarded their *Gens* as the racial and social continuum in which they were but

transient elements, and to which they were at all times responsible. Likewise, in the cult of Vesta, the nation was regarded as one great family, the care and preservation of which was a universal duty. Thus the essential part of the religion of the early Romans may be seen to have lain in their deep sense of duty to their benign god Jupiter and to their race.

As time went on, however, many things conspired to relax this sense of religious duty. The solidarity of the *Gens* was weakened by lifting the ban on marriage between Plebeians and Patricians. The religion of the nation became more heterogeneous through the introduction of alien religions from the East, such as the cults of Isis, of Serapis, of Cybele, and of Mithra. Early in the Roman occupation of Italy a large Hellenic colony was settled in Southern Italy, this region being called Magna Graecia. This Hellenic group had come to take its Proto-Nordic religion less earnestly and more sensually than the Romans, and many Romans came to regard the old religion less seriously because of the trivial attitude toward it of their supercilious Hellenic neighbours. Moreover, through their conflicts with Carthage and in the East the Romans were gradually transformed from a simple bucolic people into an aggressive conquering nation.

Thus, in examining the religion of the two longheaded Caucasoid races in Europe, we have found that both the Proto-Mediterraneans and Proto-Nordics had a paternal god who was a benign spiritual personality to whom they could appeal and with whom they would be reunited in the afterlife. Their identical beliefs based upon these fundamental religious concepts show that their religions were closely akin. Their differences were less essential and not incapable of reconciliation.

The god of the Proto-Mediterraneans was a Sun-god who provided the lifegiving light and warmth of the sun, through whose daily advent he manifested his benignity and power. His symbol, used by all the Proto-Mediterranean races, was the Sun-disc. They conceived the afterlife as a quasi-terrestrial existence in an underworld in which the physical body would be permanently reanimated and worldly amenities be recreated and enjoyed.

On the other hand, the god of the Proto-Nordics was a Sky-god who resided in the outer heavens, who manifested his presence

by the elements, thunder and lightning, wind and rain, and whose symbol was the thunderbolt. The Proto-Nordics all called him their Heavenly Father, and looked forward to being re-united with their benign god by the funeral rite of incineration in which the spirit would be liberated from its physical body and ascend out of the flames to the abode of its Heavenly Father beyond the stars.

An indication of the close kinship of the religions of these two longheaded Caucasoid races is that a syncretism of a Proto-Mediterranean and a Proto-Nordic religion appears to have occurred at the time when five early Assyrian kings in succession bore the title of *Shamshi-Adad*. Shamash was one title of the Babylonian Proto-Mediterraneans for their Sun-god, and Adad was the name of the Proto-Nordic Amorites in Babylonia for their Sky-god. Apparently, at that time enough of these Babylonian Amorites had merged with the Assyrians for these kings to combine the names of these two gods in their own title.

The brachycephalic, or roundheaded, Caucasoids on the Iranian plateau likewise evidently divided into northern and southern groups, which became differentiated from each other through long separation. The northern group lost much of its pigmentation, though not so much as the northern longheads. In time, part of it migrated to Europe by the north of the Caspian, and have come to be called the Proto-Alpine racial stock, because they were first identified with the people of the prehistoric lake-dwellings in Switzerland. The Turks and the Turkomans were evidently early groups in Asia of these northern roundheads, who have been classed as Proto-Alpines.

These northern roundheads, or Proto-Alpines, came into Europe long after the Proto-Mediterraneans and the Proto-Nordics. No doubt they originally had a religion of their own, but they soon adopted the religion of the racial groups they found there. For no surviving trace of an original Proto-Alpine religion is to be found. However, the religion of a benign paternal god, like that of the Mediterraneans or Nordics, was apparently so akin to their own religion that they could readily accept and adopt it as their own religious faith. And no racial group has been more faithful to its religious obligations.

Indeed, considered as one of the three great racial stocks which have participated since prehistoric times in the progressive development and improvement in Western culture, the Alpines may be truly said to have contributed equally to this process and to have consistently displayed a loyal spirit of co-operation. They have manifested racial qualities of steadfastness, diligence, endurance, and reliability: qualities that make such a racial element of great stabilising value in a country's population.

The southern roundheads were of slighter physique, of shorter stature, and lost less of their pigmentation. We know nothing of their activities and their distribution in prehistoric times, but they evidently did not wander far out of Asia. The small fugitive groups of them which remain in Hither Asia have been called Armenoids, though this does not identify them with the Armenians. Their main representatives in the ancient world would appear to have been the roundheaded element of the Sumerians and the indigenous roundheaded element of the Hittites. We know little or nothing of the religion of the indigenous Hittites. But of the two principal gods of the Sumerians we know that one was a god of war and of worldly affairs, and the other a god of the spirit world who decreed that all men's souls after death should be immured in a dark and grim underworld eternally. The only instance we find of the survival of a similar religious belief is in the Hebrew doctrine of Sheol.

One finds in ancient religions strange and cruel religious beliefs which in no way reflected Proto-Mediterranean, Proto-Nordic, or Proto-Alpine religious attitudes. This naturally leads one to suspect that such beliefs originated in Proto-Armenoid racial stocks which left the only trace that they ever existed by merging with other racial stocks, in whose religions such inhumane beliefs survived.

There appears to be a pertinent example of this in the religion of the Phoenicians. These were evidently a Proto-Mediterranean race, whose early situation ancient references assigned to the region round the head of the Persian Gulf. The original god of the Phoenicians was evidently the Proto-Mediterranean Sun-god Baal. But when we first encounter them on the Palestinian coast, in addition to the Sun-god Baal whose great temple was at

Baalbec (called by the Greeks *Heliopolis*, the city of the Sun), the Phoenicians had a numerous pantheon of other gods, most of them otherwise unknown, whom they had evidently adopted in the course of their migration from the Persian Gulf. Notable among these was the god Melkarth who demanded the sacrifice of the first-born by fire. According to ancient accounts his image was of brass and was heated red hot; then the unfortunate first-born was incinerated in his arms.

In the course of their migration, which evidently lasted over many generations, it seems unlikely that the Phoenicians followed the northern route through Asia Minor and Syria to the Palestinian coast. More probably they went by the south and followed the Arabian and Red Sea coasts up to the Sinai region. For there is evidence that, prior to their final settlement at Tyre and Sidon, they had sojourned in the Sinai region long enough to develop their alphabet from the hieroglyphic inscriptions the Egyptians had left there, and also long enough to absorb some tribal elements (probably of the same racial stock as the Moabites and Ammonites) who appear to have worshipped a god whose aid and favour could be gained by the sacrifice of the first-born. In the religion of the Israelites, who were racially akin to the Moabites and Ammonites, the sacrifice of the first-born was apparently demanded. But in this religion there were evidently means by which the rigor of this demand could be mitigated, as may be gathered from the example of Abraham's sacrifice of Isaac of which we read in Genesis XXII.

In Mesopotamia in the fourth millennium B.C., at the very beginnings of ancient history, we find the Sumerians, a composite race made up of at least two racial types, some round-headed and others long-headed, and with several distinctive religious cults. The two cults of Eridu and Nippur together serve to determine the essential nature of the Sumerian religion. Ea, the god of Eridu, was wholly a worldly god and a war god, whose aid, by proper propitiation, it was thought men could gain in the accomplishment of their worldly designs. En-lil, the god of Nippur, was the god of the ghost world who decreed that all men's souls, without exception and irrespective of their behaviour in life,

should be consigned to a dark underworld where they would remain immovably bound for all eternity. Thus, men could hope for no reward for humane conduct in life, but only for worldly power, worldly gains, and self-gratification. Obviously, such a religion conspired to excuse and abet callous and unrelenting cruelty and a total lack of human kindness and sympathy. In what other religion can an example be found to equal that of the Sumerian prince who caused his entire household, his cattle, and his dancing girls, all to be killed at his death that his enjoyments in afterlife should in no way be curtailed?

The Sumerians were overthrown in about 3000 B.C. by the Accadians, a Proto-Mediterranean race, which after about three centuries merged with the Sumerians they had conquered to set up the powerful Third Dynasty of Ur. This was overthrown by the Proto-Nordic Amorites and Kassites in the nineteenth century B.C. After that, Babylonia was ruled in turn by the Amorites, the Kassites, the Assyrians, and the Chaldeans until 586 B.C. when it was conquered by the Persians under Cyrus.

Although the races which superseded the Sumerians introduced their own gods into the Sumerian pantheon, the Sumerian religious tradition was evidently potent enough to prevent the nullification of En-lil's baleful influence and the emergence of a religion of any hope for the afterlife. Hence, this long period of more than two and a half millennia in Mesopotamia was one of constant and ruthless oppression of the weak by the strong and of unrelenting wars of rapine and plunder and enslavement. This was a legacy which the Sumerian religion bequeathed, not to Babylonia alone; it has been handed on to pollute subsequent civilisations.

With the Persian conquest of Babylonia came an Aryan race and an Aryan religion. Cyrus, the Aryan conqueror, displayed no disposition to destroy Babylon, and thus disappointed Isaiah's prophecy that jackals would roam through Babylon's ruined palaces. He was tolerant of all religions and returned the images to their temples which his Chaldean predecessor Nabonidus had removed. He permitted the Jews, whose conquerors had kept them captive for sixty years, to return to Palestine, and he rebuilt their Temple in Jerusalem for them. Instead of enslaving the Babylonians whom he conquered, and placing

them under tribute, he made them free citizens of his empire.

Thus, we have found that among all the Proto-Nordics and Proto-Mediterraneans, including the Aryans who were of Proto-Nordic stock, there was a history reaching back to the earliest times of the worship of a benign and paternal god who held out to them the promise of a felicitous existence in the afterlife.

It was such a religion which was promulgated in the 14th century B.C. by the Pharaoh Ikhnaton, who was the first historical character to proclaim a monotheistic faith. In this case it was evidently a reversion of the Proto-Mediterranean religion of the Egyptians, from what had become a widespread polytheism, back to monotheism. For we can discover that Ikhnaton's grandfather Thotmes IV and his father Amenhotep III strongly supported the worship of Ra Hamakhis, originally the supreme and benign god of the Egyptians who had been degraded from his paramount position in the Egyptian pantheon. Ikhnaton took the final step in evicting all the other gods. He devoted his life to promulgating the faith that this one benign god had created the world for all men to live peacefully and happily together, and he sought to abolish all strife and war. Apparently he did not recognise that there was a formidable element of humanity which sought to control and exploit other men rather than endeavour that they should all live peacefully and happily together, and which would seek to destroy such a religion. The powerful priesthood of a firmly rooted polytheism was finally able to defeat his efforts. His own faith, however, was undefeated. When he knew that he was nearing the end of his life and that his religion faced imminent disaster, he left a prayer to his god Aton, written on gold foil and bound to his heel in his mummy wrappings, affirming his abiding faith in his one benign god and his devoted service to him throughout all eternity.

Zoroaster, a few centuries after Ikhnaton, likewise taught of one supreme and benign god whom the Proto-Nordics and early Aryans of Iran and India called *Dyans Pitar*, or "Heavenly Father". In his reform of the religion of the early Iranians, Zoroaster had come to call this god Ahura Mazda, the Lord of Enlightenment or Truth, who was the one and only god of all humanity, and who had prepared a "Paradise", which was the

term in the Zend Avesta for heaven, for all those who sought to do his will. Zoroaster's moral and ethical teachings were of the highest order, and he sternly condemned all forms of immorality. He taught that Truth was the prime attribute of his god and the essential basis of Good; that the Lie, in leading men away from the Truth, was the primary source of all evil; that men should seek the Right through Truth, and reject lying and deceit as the basest and most baleful of all human actions. He taught that there were sinister influences in the human world which issued from an evil spiritual source, and strove to mislead men by lies and deceit; and that it was the allotted task of men to overcome and dissipate these evil influences by Truth.

It is instructive to note the profound effect this religion had upon the character of the early Persians. Herodotus spoke of them in the highest terms and said that they abhorred lying and deceit above all things. Darius queried how the Greeks could be thought a worthy people when they had what they called a market-place in their cities where they went every day to cheat one another by lies and deceit. In the two and a half centuries in which the ancient world was ruled by the Achaemenians we look in vain for signs of intolerance and oppression of other races.

Thus, it may be seen that the ground had long before been well laid for the teachings of Jesus in the religions of the Proto-Nordics and Proto-Mediterraneans. Jesus not only reaffirmed the precepts of the Proto-Mediterranean Ikhnaton and the Proto-Nordic Zoroaster, but he promulgated the momentous addition to them that Love, the essential sense of spiritual kinship and unity of men with God and with one another, was the prime necessity in the lives of men for the realisation of their Heavenly Father's benign purpose for them. For by Love men were united, and made one, with God and with one another in the great spiritual monad of being.

The profound prescience of this one precept of the Galilean Jesus marks him as the greatest religious genius that has ever appeared among men.

There can be no question that the religion which Jesus taught was, and is, the truest exposition of men's spiritual relation to

God, and by far the most valuable of all salutary influences upon men's spiritual hopes and thoughts. More than any other influence it has nurtured their sympathetic relations with one another, and made the human world a progressively better and happier world for men to live in. It is obvious that the objective knowledge of this religion can never be too great, and it is equally obvious that much of the knowledge men are thought to have of it is far from being positive and dependable.

Only the most complacent can escape the conviction that the results of Christianity in the humane reformation of the Christian world, as it has been apprehended, taught, and practised, have been profoundly disappointing, and that every re-examination possible of the original religion is obviously demanded; although efforts to rectify religious beliefs can be but a thankless task, whose only reward is in a sense of duty performed to one's religion or to the cause of truth.

We may well seek to discover what sinister influence has crept into this religion, so to defeat what Jesus ardently strove to accomplish for the benefit of humanity. More than one approach to the task is possible, but one which promises positive and permanent results lies in detecting and correcting erroneous assertions and accounts which have served to distort and falsify the history of this religion. Few of these are on their face straightforward or lend themselves to verification; most of them would indeed appear to have been designed to baffle scrutiny and analysis; and all of them lay claim to infallibility through the assumption that they are the inspired word of God. Otherwise, most of them would have been cast aside long ago.

Many obstacles will be encountered in any effort to expose and correct fallacious beliefs in a religion. But it needs to be well noted that the most facile means either of preserving, correcting, or altering, religious beliefs, lies in the power of a priesthood.

On the one hand, a conscientious, intelligent, and scholarly priesthood can do inestimable service to a religion by conserving and stressing all that is best and most important in its teachings, by keeping it abreast of the progress of human knowledge and thought, and by setting the example of following such teachings to the life of a people.

On the other hand, the contrary behaviour of a priesthood is quite as frequent in religious history, whereby a priesthood will omit no means of securing and perpetuating its own control over a religion. One such means is to pervert the history of a religion, by suppressing and distorting it, and to insist that such distorted history forms an essential part of a religious faith, and is confirmed by divine revelation. Little progress can be made in the rectification of such history by treating such accounts as *bona fide*; they are better held suspect, while circumstantial evidence of what they serve to promote or conceal is sought for.

Both in Judaism and in Christianity the results of such activities of a priesthood may be seen to be strikingly similar. In Christianity, upon which was imposed a priesthood closely modelled upon that of Judaism, this priesthood pursued the same methods as the Judaic priesthood: first, by the creation of legend and pseudo-history, which, in both religions, served to mask and obscure the historical facts; and second, by the insistence upon strict conformity to the law and dogma promulgated by these priestly castes which they asserted to be divinely sanctioned. In both religions these may be seen to have furnished the means for the establishment of priestly power and a high degree of sacerdotal domination.

It will further be seen that, as the early history of these religions is more realistically known and increasingly clarified, a highly significant background to the religion of Jesus is revealed through the critical scrutiny of the Hebrew scriptures and the Gospels. Not only will this background be found to reach back into the racial history of pre-Israelitic Palestine, but in such a study of Christian history, as of other historical religions, the racial factor will be seen to emerge as the primary determinant of the nature of the religion which Jesus taught. It has been truly said that "Race is the key to history"; it is the key, no less, to religious history.

RACIAL HISTORY IN PRE-ISRAELITIC PALESTINE

THE CANAANITES, who were a Proto-Mediterranean race, evidently formed the indigenous population of Palestine. There is archaeological evidence of a distinctive Canaanite culture which began in the Neolithic and continued without a break into early historical times. Examples of fine artistic sensibilities occur in this culture. Important archaeological evidence concerning the Canaanites is also furnished by the Ras Shamra tablets, which relate to a period six or more hundred years before the Israelites entered Palestine, when the whole of Palestine was under Hurrian dominance. A number of these tablets are in a language of Proto-Aramaean, or Proto-Mediterranean, character, which was no doubt the language of the indigenous Canaanites. Also, these tablets contain among other things, the names of many gods and texts of different rituals, indicating the presence of different racial groups and their religions. Of the gods that are named, Baal might be identified as the god of the Canaanites, and Dagon as a god of the Amorites. The Ras Shamra tablets, of which a large part remain to be deciphered, will probably furnish much more information about the Canaanites of whom even less is known than of other ancient races in Hither Asia. This is no doubt because they became at an early time a subject people that lived on the land under the dominance of other racial groups. For scarcely anywhere do we hear of a Canaanite kingdom or a Canaanite king.

However, the Canaanites play a minor role in our present thesis. After them, other racial groups came upon the scene, notably the Hurrians and the Amorites, and much later the Israelites.

The Hurrians evidently came before the Amorites, and early in the third, or possibly in the fourth, millennium B.C., they spread from northern Mesopotamia into Syria and Palestine. They were a race of Caucasian provenance and spoke a Subarean language. Their remains at Ras Shamra show that they had a highly developed culture; and in Palestine in the third and early part of the second millennium B.C. they were evidently a chariot-driving nobility

ruling over a Proto-Mediterranean population. That they were the dominant race in this country at this early period is attested by the fact that Palestine in the twentieth century B.C. was called by the Egyptians "Kharu", which is the same as Χόρριος (Chorrios) by which name the Hurrians were called in the Septuagint. In the eighteenth century B.C., however, there was evidently a decline in the numbers and importance of the Hurrians, which was coincident, and probably connected, with the Hyksos invasion of Egypt.

This connection of the Hurrians with the Hyksos rested only upon this inference until recently, when a characteristic Hyksos scarab was found at Ras Shamra. Likewise, vases were found there with the unique and beautiful winding and unwinding spiral decorative pattern found only on Hyksos scarabs. This particular design Phrygian architects apparently formalised into the familiar "Greek border" pattern and used to enrich the decoration of their friezes. It is too early to say, however, precisely how this serves to connect the Hurrians with the origin and advent of the Hyksos, to whom we shall again have occasion to refer.

After the Hyksos period, what was left of the Hurrians in western Palestine was evidently absorbed by the more powerful Amorites. The closeness of their relations is indicated by the fact that they often used the names of each other's gods in their personal names, and evidently intermarried. In early Biblical times the descendents of the Hurrians were represented by the Horites on Mount Seir, who were conquered by the Edomites, and by the Hivites under Mount Hermon and elsewhere.

Of much greater significance for subsequent history are the Amorites. Until recent times, the Amorites, though they are mentioned more often in the Hebrew scriptures than any other alien people, were no more than a name. But, by the industry of philologists, archaeologists, and historians, quite as much is now known about the Amorites as about the Accadians, Assyrians, Hittites, or other ancient races of Hither Asia.

As early as the 25th century B.C., more than thirteen hundred years before the Israelites entered Palestine, the Amorites were established there. They are of especial interest because they evidently belonged to the blond Caucasoid stock, and unlike

other early Caucasoid stocks in Hither Asia such as the Hurrians, the Khatti, and the Mitannians, they preserved their racial identity into early historical times; but most of all, because they evidently occupied a highly important position in the racial and religious background of the religion which Jesus taught. Hence, their history is worthy of some attention.

Like all the other early races of Hither Asia, the Amorites have been persistently called "Semitic". But the term "Semitic", as indicative of racial origins, or of the origin of the so-called "Semitic" family of languages, is very misleading. Racially, the term "Semitic" can be correctly applied only to the descendants of Shem. For, except the indigenous Hittites and Sumerians, all the other early races of Hither Asia of whom we know, were either of Proto-Mediterranean or Proto-Nordic racial provenance. Likewise, a so-called "Semitic" tongue is known to have been spoken by the Proto-Mediterranean Accadians, as early as 3000 B.C., as it evidently was by other such Proto-Mediterranean races. Obviously this was a Proto-Mediterranean tongue, and such a tongue became the lingua franca of Hither Asia many centuries before the Semites came into Palestine. Apparently they learned to speak such a tongue from some of the Proto-Mediterraneans there.

Nor were the Amorites a Proto-Mediterranean race, as were the Canaanites, Phoenicians, Accadians, Assyrians, Arabians and others. For no more authentic or convincing documentary evidence could be adduced to prove that the Amorites were of Proto-Nordic antecedents than the portraits of them on the Egyptian monuments. In the 18th, 19th and 20th Dynasties a number of such portraits occur. In all of them, without exception, the Amorites are represented as of blond complexion and with fair hair, and in at least two of them the eyes are blue.¹ The latest portrait, which is at Medinet Habu, was in the reign of Rameses III in about 1190 B.C., some years before the Israelites invaded Canaan. In this the figure of an Amorite is life-size and he has a pink skin, fair hair, unmistakably blue eyes, straight nose, thin lips, and is of a distinctively Nordic type. It is altogether incredible that these Egyptian artists, who had a fine eye for distinguishing and depicting racial types, could portray the Amorites as of a typical blond

Caucasoid race, a type which early became identified with the Nordic stocks in Europe, without having had such types for their models. These portraits further go to prove that the Amorites had kept their race relatively pure for a long period, and interbred little, if at all, with other racial stocks.

Now, what kind of a religion did these Proto-Nordic Amorites have? Their god was a god neither of a Semitic nor Proto-Mediterranean type, and we may learn from the epilogue to Hammurabi's code, as well as from other sources, that the high god of the Amorites was called Adad. In Babylonia he was sometimes called Martu (Amurru) or the god of the West, and at times by other names, but mostly Adad. He was a Sky-god of the elements, of storms, thunder and lightning, wind and rain. Thus, his attributes were similar to those of the great Sky-god of the Nordics in Europe, rather than those of the god of their cousins, the Aryans in Asia; and the Romans no doubt would have readily identified him with Jupiter Pluvius. Later on, we shall learn something more of the Amorites' religion.

These Amorites, who were of a distinctly European and Nordic type, apparently first settled in Hither Asia on the Palestinian coast, and there is no indication that they came from the east. Thus, from their physiognomy and the nature of their god, the most reasonable inference is that they were an early Proto-Nordic group which came from Europe, and belonged to that blond Caucasoid stock which in remote times had followed the well-trodden migration route from the Iranian plateau by the north of the Caspian and across the steppes into Europe. In reaching Palestine, they may first have come across the Hellespont into the Troad, as did the Phrygians, Trojans, Ionian Greeks, and later the Keltic Galatians, or (though there are no indications of their maritime proclivities) they may have come by sea, as did the Achaean sea rovers and the Philistines from Crete.

They cannot well be identified with any other Nordic stock, but the most probable conjecture is that these Proto-Nordic Amorites were an early Keltic group. For the Kelts were the earliest of the Nordic stocks to migrate from their European cradle in the Danube basin, which they began to do in about 2500 B.C. The Hellenic and Italic Nordics, on the other hand, did not begin

to come down into Greece and Italy, nor the Germanic Nordics from the North, until many centuries later.

There are numerous records of the Amorites in Palestine from about 2500 B.C. onward. Their early seat was at Amor, on the Palestinian coast, a few miles north of Gebal, or Byblos. Before long they extended their domain in Syria and came to possess part of the hinterland embracing Galilee and reaching beyond Jordan; and at an early time they erected a great stronghold on the northern frontier of Galilee, at Kadesh on the upper Orontes, which they held for many centuries. Among other evidence of their early occupation of Galilee is the Egyptian account of Sinuhe, who in the reign of Anenemhet of the 12th Dynasty, in the twentieth century B.C. fled from Egypt to Gebal, or Byblos, on the Palestinian coast not far from Amor. Gebal was then under Egyptian rule and no safe refuge; so from there he fled through the contiguous Amorite country to Quedem beyond the Jordan, where he found safety with the chief, Ammu-Enshi, whose name shows him to have been an Amorite. Ammu-Enshi gave his daughter to Sinuhe in marriage, and here Sinuhe remained for many years before he ventured to return to Egypt.

Evidently, a considerable body of Amorites were able to establish a firm foothold in Mesopotamia at Mari on the Euphrates at some time around 2000 B.C. Here, they and the country from which they came were both called Amurru. Later on, in the nineteenth century B.C. in alliance with the Kassites of Elam, they assaulted and overthrew the powerful Sumero-Accadian Third Dynasty of Ur. The Amorites were apparently the dominant partners in this alliance, and under their king, Sumu-abam, they shortly set up an Amorite dynasty and founded Babylon as the capital of the new kingdom, about 1830 B.C. At first the newly founded Babylon was no greater than any other of the city-states in Mesopotamia. But these Babylonian Amorites soon increased their power by conquering and absorbing the city-states of Larsa and Isin; and before long they achieved the complete hegemony of Mesopotamia, which now for the first time could be called Babylonia; and they further extended their dominion as far as the Mediterranean. Hammurabi (c. 1728 B.C.), the greatest of all Babylonian rulers, was the sixth king of this Amorite dynasty.

After ruling Babylonia for two hundred years after Hammurabi, and for three hundred in all, this Amorite dynasty came to an end, to which an invasion and brief occupation of Babylon by the Hittites from Asia Minor possibly contributed. The Amorites' former allies, the Kassites of Elam, had evidently increased in power, and a Kassite dynasty occupied the throne of Babylon around 1550 B.C. Evidently the Kassites conquered Babylon, overthrew the Amorite dynasty, and carried off as booty the stele, on which was recorded Hammurabi's code of laws, to Susa, where it was found in modern times. After that, little more is heard of the Amorites in Babylonia, and their further activities seem to have been largely confined to Palestine and Syria, where they remained strong.

In the eighteenth century B.C., Egypt was invaded by the Hyksos, whom the Egyptians called the Shepherd Kings. The Hyksos introduced horses into Egypt, where they no doubt used them with great effect in their conquest. They established a fortified camp at Avaris near the Rosetta mouth of the Nile, as a base for the receipt of supplies and remounts, which they obviously needed to get from, or through, Palestine. From Avaris, they conquered the whole of Egypt, after which they established their capital at Tanis in the Delta, and ruled Egypt for two hundred years or more until they were driven out by Ahmose, the first king of the Eighteenth Dynasty. Both their appearance and disappearance were sudden and unaccountable, and their identity has always been a mystery.

Palestinian support for the Hyksos was essential; and we may assume that some of the racial groups in Palestine contributed in some manner to the success of the Hyksos. We have already noted the connection of the Hyksos with the Hurrians, but their connection with the Amorites was more obvious. For the Hyksos evidently established a chain of four fortified camps, similar to that at Avaris, at Askalon, Bethshan, Hazor and Kadesh; and these were all Amorite sites as well, both before and after the Hyksos period. Thus, it would appear that the Amorites, for their part, were co-operating in some measure with the Hyksos.

The Hyksos themselves appear to have been a separate racial group of Aryan provenance, for the Aryans, in all instances, were

associated with the introduction of the horse; and their use of a distinctive decorative pattern such as we have described, as well as another almost identical with the Keltic "endless cord" design, serves to distinguish them as a racial group, *sui generis*.

The Amorites in Palestine had evidently found congenial neighbours in the Khatti in Asia Minor, who were the ruling caste in the Hittite nation, and in the Mittannians, whose kingdom was in the great bend of the Euphrates. These three racial groups were often in alliance and often came to one another's assistance. Both the Khatti and the Mitannians were of Irano-Aryan origin, and their religions were evidently of Aryan and Proto-Nordic provenance. All three of these racial groups often intermarried, and frequently incorporated the name of one another's gods into their personal names. Thus they evidently recognised that they were racially akin and that they worshipped essentially the same deity, only under different names.

We find the Amorites in the fifteenth century B.C. allied with the Hittites and Mitannians in resisting the assaults on their lands by the Pharaohs of the Eighteenth Dynasty. But as early as the reign of Amenhotep II, the Pharaohs were evidently able to draw the Mitannian kings away from their alliance with the Amorites and Hittites and to make them their own allies. After that, Thotmes IV, Amenhotep III, and Amenhotep IV successively took daughters of the Mitannian kings for their wives.

Before that, however, Thotmes III in his campaign in Palestine and Syria, when the Amorite prince of Quodshue headed the coalition against him, captured Kadesh on the Orontes, the last stronghold of the Amorites, and compelled the king of Kadesh to come to Egypt and do homage. After this, the Amorites and the Canaanites and Phoenicians, as well, became vassals of the Pharaohs of the Eighteenth Dynasty, and Palestine and Syria came under Egyptian rule. But toward the end of this dynasty, the hold of Egypt upon these countries was weakened, partly because the Pharaohs at that time, Ikhnaton, Smenkhkara and Tutankhamon, were not martially inclined, and also because the Proto-Mediterranean Aramaeans, who had become strong and aggressive, were attempting to extend their dominion into Syria and Palestine.

The invading Aramaeans were called by the inhabitants of

Syria and Palestine, the *Habiru*, which was a Babylonian term meaning nomad-raiders or robbers. When the Israelites later invaded Palestine they were likewise called *Habiru*: a name which they did not at first apply to themselves, but only adopted later.

The Aramaeans became the masters of Damascus and the country round it, and from there they sought to invade and conquer Palestine. During the long Egyptian rule of the country it was obviously against Egyptian policy to arm these subject peoples and make them strong for their own defence. Hence, the only ready means of resisting the Aramaean aggression was by Egyptian troops, which Egypt seldom sent in sufficient force.

The Amarna letters of this period give a vivid picture of the alarm and confusion, intrigue, distrust and recrimination, that distracted Palestine at this time. These letters were discovered in the royal archives of Amenhotep IV, or Ikhnaton, in his capital, Amarna. They were written on clay tablets in cuneiform characters, which was the usual means of carrying on correspondence between countries. Similar letters have been found in the archives of the Hittite kings at Boghas Keui.

From the Amarna letters we learn that the Egyptian rule of Palestine and Syria was then largely entrusted to vassal Amorite kings, and also that every possible libellous device was resorted to by the disaffected elements, to impugn the loyalty of these vassal kings and to displace them. These disaffected elements, which included other small kingdoms and apparently all the Phoenicians, continually protested their unwavering loyalty to the Pharaoh, urgently called for help from Egypt, and with no less regularity accused the Amorites of high treason by conspiring with the Hittites or the Mitannians, or others, against Egypt. In the meantime the Aramaean menace was growing.

The Pharaohs, however, evidently put greater trust in their old allies, the Mitannians, and in their vassal Amorite kings, whom they did not displace. In this decision they were probably guided by fuller and better information than the conflicting evidence of the Amarna letters affords to their modern readers, some of whom have been disposed to give full credit to the accusations against the Amorite kings. But the circumstantial evidence is against this. For we learn, for example, that Abd-Ashirta, king of Amurru, or

Amor, against whom the Phoenician, Rib-Adda of Gebal, brought endless accusations, made good his word that he was loyal to the Pharaoh, and stoutly defended Amurru against Rib-Adda, who was evidently in league with other Phoenician leaders of Tyre, Sidon and Beyrut to oust him and get possession of Amurru. Abd-Ashirta was finally killed by his enemies, who blamed it upon the Mitannians. But his son, Aziru, who succeeded him, and Aziru's brother, Putaba, more than held their own against these enemies, who hastened to write to the Pharaoh that Aziru had now grown equal in power to the Kassites and the Mitannian kings, and was plotting against Egypt with the Amorite king of Kadesh, whom they alleged was hostile to Egypt. But the king of Kadesh, like Aziru of Amor, was evidently loyal. For when the Hittite king, Shubbiluliuma, made war on Egypt because his son was put to death while on his way to Egypt to marry the widow of Ikhnaton, the Amorite king of Kadesh, Shutarna, and his son, Aitagama, proved their loyalty to the Pharaoh by giving battle to the Hittites.

Amid further conflicting evidence in the letters, we finally learn from Abdi-Khipa, the Amorite king of Jerusalem, who was vigorously defending it against the Habiru, that Shuwardata of Keilah, who had been profuse in professions of loyalty to the Pharaoh, had, with other rebels, gone over to the Habiru, and that they now sought to take Jerusalem. But Abdi-Khipa, nothing daunted, attacked Keilah and took it; then Shuwardata retook it. Abdi-Khipa, however, finally won over the men of Keilah "with silver", and thus gained the city. Unfortunately we do not learn the outcome, for the letters stop here, and we can no longer follow events in Palestine and Syria at this time. The sudden termination of letters from this quarter may have been due to the temporary success of the Habiru.

However, subsequent events go to prove that, despite inadequate Egyptian support, the Amorites together with the powerful Hittites were able to check the complete conquest of Palestine by the Aramaean Habiru.

We may follow the Amorites through the long reign of Rameses II in the Nineteenth Dynasty, when Rameses sought to re-establish the Pharaohs' overlordship of the kingdom of Amor and

Egypt was frequently at war with the Hittites. It was apparently a choice between Egyptian and Hittite domination, and the Amorites sometimes supported one side, and sometimes the other. But in a treaty of 1272 B.C. Rameses relinquished his claim on Amor to the Khatti, or Hittites, and he and the Hittite king, Hattushilish, agreed "to respect each other's boundaries, to restrain each other's Syrian vassals, and to eradicate each other's enemies." The gods of the Hittites, of Carchemish, and of Aleppo, were called upon to witness the undertakings. Apparently the gods of Aleppo were invoked because at that time Aleppo was Amorite, for in a later treaty it was ceded by the Amorites to the Hittites.

The Hittites were now the dominant power in Palestine and Syria, as well as in Asia Minor. They took the Amorites under their protection and suzerainty, and ousted usurpers from the Amorites' territory. Likewise, the Hittites came to the aid of the Mitannians who were being encroached upon from the north by the Assyrians, and drove the invaders out; and a treaty was afterward made by which Mattiuaza, king of Mitanni, married the daughter of the Hittite king, Shubbiluliuma, and also became his vassal. These three kingdoms had often been allies, and possibly in this instance the vassalage of the Amorites and the Mitannians was not too onerous. The Mitannian kingdom was afterward conquered and absorbed by the Assyrians. But although there is no record of it, it is clear that the Amorites were subsequently able to throw off all Hittite dominance over them in Palestine.

In about 1190 B.C., in the reign of Rameses III of the Twentieth Dynasty, the Amorites, Hittites, and the Philistines who had evidently arrived only recently in Palestine, formed a league and assembled their forces in Amor for a concerted invasion of Egypt by land and sea. This formidable attack was repulsed by Rameses' vigorous defence; and he celebrated this notable victory in an inscription on the walls of Medinet Habu, which contained a representation of one of these blue-eyed Amorites, to which we have referred above.

This defeat, however, did not prevent the Philistines from establishing themselves permanently in Palestine. But the Hittites were apparently compelled, for some cause, to give up their hold

there. For, some years later in this twelfth century B.C., when the Israelites entered Canaan, the Hittites held no part of Palestine, their most southerly outpost being in Syria, at Hamath on the middle Orontes. At this time the Amorites are found to have been in full possession and occupation of Galilee, where they had been for more than a thousand years, with a high king whose capital was at Hazor north of the Sea of Galilee, and who was the overlord of other Amorite kings. The northern outpost of these Amorites was the old Amorite fortress of Kadesh on the upper Orontes, fronting the Hittite outpost at Hamath on the middle Orontes. There were other Amorite kingdoms, in central Canaan, and at Jerusalem and Hebron, and at Heshbon and Edrie beyond the Jordan.

Thus, the Amorites are seen to have been a virile race of Proto-Nordic provenance, and to have played an important part in the ancient history of Hither Asia and Palestine. We shall not be greatly surprised to find them equally prominent in subsequent Palestinian history.

THE STORY OF ABRAHAM

IN DEALING with Old Testament history it needs to be premised that the great majority of Old Testament scholars have now come to the conclusion, on objective grounds, that the Hexateuch, or first six books of the Old Testament, is a compilation of at least four documents of different origins and dates, embodying variant traditional and legendary accounts.¹

The oldest part of this material, which the scholars term Jahvistic (J), because it uses the word Jahveh (Jehovah) for the Israelitic god, and which forms certain portions of the first six books of the Old Testament, from Genesis to Joshua inclusive, was written around 850 B.C., and no doubt drew upon traditions and legends current at that time, and possibly upon still earlier, and now unknown, writings. The great majority of scholars are agreed that this Jahvistic portion emanated from the Southern Kingdom of Judah, most probably in the reign of Jehoshaphat (873-849 B.C.).

Later, a considerable addition to these scriptures was made from the source which the scholars term Elohistic (E). It was written around 750 B.C., evidently in the kingdom of Israel some thirty years before the destruction of this Northern Kingdom by the Assyrians in 722 B.C. This addition drew upon yet other traditions and legends, and is characterised, among other things, by the use of the word Elohim, rather than Jahveh for the Israelitic god.

The third part, termed Deuteronomic (D), is held to have been written about 650 B.C., and was said to have been discovered in the Temple by the high priest Hilkiyah (II Kings 22:23) in 620 B.C. in the reign of Josiah, when only the Southern Kingdom of Judah still survived, and was nominally a vassal of Assyria. The contribution of this part consisted essentially in laying down and emphasising the whole law for the governance of a theocratic state. Subsequently J, E, and D were syncretised and welded into a uniform body of scripture.

After this was added a fourth part, termed the Priestly Code (P),

which most scholars are agreed was written about 500 B.C. after the fall of the kingdom of Judah in 586 B.C. and after the exile of the Judaeans to Babylon and the return of part of them to Palestine in 538 B.C. It is believed to have originated among that section of the priestly class which had not returned to Judaea, but remained in Babylonia. It was written solely in the sacerdotal interest of the priesthood, and its primary object was to teach the divine origin of the ritual law and the necessity of its strict observance.

From early times many redactions were evidently made of these various writings by different hands, whereby many glosses were incorporated into the text. By 400 B.C. such recensions of J, E, D, and P had been combined into a more or less integrated body of scripture. After this, but few additions were made to the Pentateuch.

To gain a sure chronological anchorage for this legendary history we need to correlate it with five authentic dates: an inscription of Merneptah in 1220 B.C. and the date of his death in 1213 B.C.; the beginning of Rameses III's reign in 1195 B.C. and an inscription by him in 1190 B.C.; and the date of the beginning of the reign of Saul in about 1020 B.C.

The inscription of Merneptah of 1220 B.C. records a punitive expedition into Kharu, or southern Palestine. In this inscription he says that he ravaged Askelon, Gezer, Yoanam, and Israel. The first three are place names, but Israel is evidently a tribal appellation and indicates that this Israel was a nomadic tribe, though of enough importance to be named by Merneptah. This is the first historical reference to an Israel. Merneptah's inscription says among other things, "Israel is desolate; his seed is not." Even if this does not mean that the Israel in question was exterminated, it implies a disastrous blow to it. From this mention of an Israel in 1220 B.C. it has been assumed that the exodus of the Jacobean tribes from Egypt must have occurred before that date. But this does not necessarily follow, for there is no means of identifying the Jacobean tribes with the Israel mentioned by Merneptah.

We read in Genesis that the name Israel was bestowed upon Jacob, and that henceforth he was to be called Israel, not Jacob.

The question is: What, and where, was this Israel? The only previous Israel to be found is the Israel of 1220 B.C. of whom Merneptah's inscription said his seed was not, and of whose subsequent survival no trace can be found. The Hebrew historians, who began to write their scriptural history in the ninth century B.C., made no reference whatever to this previous disaster to Israel in 1220 B.C. evidently because they had no knowledge of it. Their history begins in Egypt; but if the Jacobean tribes issued from Egypt before 1220 B.C. and were identified with the Israel of Merneptah's inscription, they would naturally have been involved in this disaster of 1220 B.C. But their historians tell a wholly different story. Hence, the question still remains: Who was the Israel whose name was assigned to Jacob? The most likely conjecture seems to be that Jacob was given the name of a powerful Palestinian tribe that had become extinct.

The second pertinent date is that of an inscription of Rameses III in 1190 B.C. recounting his victory at that time over the Amorites, Philistines and Hittites, when they attempted to invade Egypt from Palestine by land and sea. The value of this date is that it helps us to approximate to the date at which the Israelites began their invasion of Canaan. Notably, there is no mention of Israel in this inscription. It might be assumed that this omission was due to the fact that the Israel of Merneptah's inscription would have needed more than one generation to recover from the disaster of thirty years before. But, as we have seen, it is not easy to explain why, if the Jacobean tribes were in any way involved in this major disaster, there is no reference to it in their scriptural history.

Moreover, the scriptural historians make no reference to the presence of the Jacobean tribes in Palestine during the attempted invasion of Egypt from Palestine by the Amorites, Philistines, and Hittites in 1190 B.C. at which time, we learn from Rameses, there was great activity throughout Palestine. Apparently, the Jacobean tribes were too far away to be affected by it or to have any traditions of it.

It was only after the repulse of this invasion of Egypt in 1190 B.C. that the Philistines, who were then newcomers in Palestine, appear to have become permanently established in southern

Canaan. Thus, the approach of the Israelites to southern Palestine, when they found the Philistines there, could scarcely be placed earlier than some years after 1190 B.C. If we make the distinction between legend and tradition, the traditions relating to Palestine, which the early scriptural historians had to draw upon, obviously did not go back beyond the time when the Jacobean tribes approached the southern borders of Palestine and found the Philistines well entrenched there, and became for a time their vassals.

There is confirmatory archaeological evidence of the story in Exodus that some, at least, of the Israelites were in Egypt in the latter part of the thirteenth century B.C., in the reign of Rameses II. Claims that they arrived there earlier than that have no consistent support of any kind. As to their escape, assuming that the Egyptians desired to prevent it, it would hardly have been possible during the reigns of Rameses II and of his son Merneptah, during which the government of Egypt was strong. A more likely time for it would have been in the interval between the death of Merneptah in 1215 B.C. and the ascent to the throne of Rameses III of the Twentieth Dynasty in 1195 B.C. In much of this interval Egypt was in a state of anarchy, with various pretenders striving for the throne; and this would have afforded the Israelites a favourable opportunity of escape.

Thus, if we assume that the Israelites escaped from Egypt shortly after 1215 B.C. and allow forty years more or less for their sojourn in the Sinai region, we may reasonably expect them to have arrived on the southern borders of Palestine at some time between 1180 B.C. and 1150 B.C. This at least could lay some claim to chronological consistency.

The date of Saul, the first king of Israel, was from about 1020 B.C. to 1000 B.C. The period of the Judges was from Joshua to Saul. This would allow one hundred and sixty years between Saul and our earliest presumed date of the Israelites' arrival. Thirteen Judges are named in the Book of Judges, in which it was apparently sought to make this period as long as possible. However, two of them, Deborah and Samson, were most probably apocryphal, other two at least, Ehud and Shagar, apparently were contemporary, while other five were allotted uniform periods of forty

years each, which are obviously unhistorical. Hence, one hundred and sixty years would appear to afford a sufficient time for the period of the Judges; and the biblical narrative does not really conflict with our first assumption that the Israelites entered Canaan between 1180 and 1150 B.C.

The story of Abraham begins with Abram who was said to come from Ur. We can find no suitable place for Abram in our chronology. Nevertheless, pertinent and significant information is to be derived from the Abram part of the story notwithstanding that, rationally and objectively, it is impossible to reconcile Abram and the later Abraham with each other as one and the same person. Let us first briefly review this story.

Abram's place of origin was pointedly identified with Ur in Chaldaea, as was that of his father, Terah; and Abram's pedigree is given in Genesis as of the tenth generation from Noah, who, according to the history known as the Book of Jubilees, died in the land of the Chaldees in 1650 A.M. (*Aera Mundi*, year since the creation). We also learn from Jubilees, which has been called the "little" Genesis, that Terah was born in 1806 A.M., and that his wife, Edna, bore him a son, Abram, in 1876 A.M. These dates would serve to place Abram at sometime around the middle of the third millennium B.C. We are also told in Jubilees that Terah named his son Abram, after an Abram who was the father of Terah's grandmother, Melka, the wife of Terah's grandfather, Serug. Hence, this earlier Abram would have been about six generations from Noah, and the great-great-grandfather of our hero.²

It is told in Jubilees that Abram performed wonderful deeds at an early age, and that he abjured the worship of graven images, from which he was able to dissuade his father, Terah, but not his two brothers, Haran and Nahor. Abram now took himself a wife, Sarai. All these events pertained to Chaldaea. Shortly afterwards, Terah, with his family, went forth from Ur of the Chaldees, to go to the land of Lebanon and into the land of Canaan. Terah next dwelt in the land of Haran, and Abram with him, for fourteen years. Abram then journeyed to Canaan by way of Asshur, the early capital of the Assyrians, and Hamath on the Orontes,

between the Lebanon and Anti-Lebanon (i.e. he came from the north). He took with him Sarai and his nephew, Lot, the son of his brother Haran, who had died before they left Ur, and left his brother Nahor in Haran with Terah, who afterwards died there.

In Canaan Abram visited Shechem and the plain of Moreh, and thence he went to a mountain east of Bethel, in all which places he built altars. He then went south and, there being a famine, he journeyed with Sarai and Lot to Egypt. Here occurred a curious adventure with the Pharaoh. Returning from Egypt, he came again to the mountain between Bethel and Hai where he had before built an altar. Abram and Lot then separated; Lot went to Sodom and Abram came and dwelt in the plain of Mamre, which is in Hebron. There he built an altar. We may reasonably conjecture that all this represents a tradition of the advent into Canaan of the racial contingent which was afterward represented by the tribal elements said to descend from Rachel.

We then learn of a conflict in southern Canaan: five kings with Babylonian names, one being the king of Elam, fought against Lot and the kings of the south, and the latter were vanquished. Abram, who we are told was allied with the Amorites, Mamre, Eshcol, and Aner, then went with these confederates to the rescue, and pursued and vanquished the five Babylonian kings. After this, Abram was blessed of the most high god by Melchizedek, king and high priest of Salem, and paid tithes to Melchizedek.

At this point the legend appears to have reached a transitional stage, and Abram apparently went through the process of being translated from the third century after Noah into the comparatively modern historical atmosphere of the twelfth century B.C., a thousand or so years later, although the story harks back to this earlier period in one instance. Abram now came to have close communion with the Lord, who gave him the new name Abraham, and manifested his especial favour towards him by making him very rich and by bestowing upon him and his seed forever not only the Promised Land of Canaan, but all the lands between the river of Egypt and the great river Euphrates. The Lord sealed his promise of this heritage to Abraham and his seed forever by the institution of the sacred covenant of circumcision. Thus, the

Israelites had the strongest incentives for wishing to establish beyond question that they were of the seed of Abraham, and in the direct line of inheritance. The Lord also gave Sarai the new name of Sarah.

When we again come to more mundane events, we find that the newly named Abraham does not appear to have any connection with Salem, where we last left Abram, or with Hebron, or with any part of Canaan itself. We learn only that he came to dwell, not at Hebron, but on the southern borders of Canaan, between Kadesh and Shur, which was afterward familiar ground to the Israelitic tribes in their early wanderings. He then went to sojourn at Gerar, which was also in the south, and whose king was the Philistine Abimelech. This could not well have been before the twelfth century B.C., for the Philistines had not arrived from Crete much before that time. Here an incident occurred in connection with the king, Abimelech, which is obviously a doublet of Abram's Egyptian experience with the Pharaoh. Abraham then went to dwell in Beersheba. We are now rather surprised to learn that Rebecca, the prospective bride of Abraham's son Isaac, was said to be the granddaughter of Nahor, the brother of Abram whom he had left in Haran a thousand years before. This might have some appearance of bridging the unbridgable gap between Abram and Abraham, which was conceivably its purpose.

Sarah now died at the good age of one hundred and twenty-seven. Which reminds us that from all the genealogy in Genesis and Jubilees, most of which we have not quoted, we were never able to learn anything about Sarai's lineage. Abraham was said to have come and purchased the cave of Machpelah, which is in Hebron, for Sarah's and his own sepulchre. This transaction was carefully recorded in Genesis, to support the connection of Abraham himself both with Abram and with Hebron. Abraham died at the age of one hundred and seventy five, and is said to have been buried in the cave of Machpelah. But, to be completely identified with Abram, he would have needed to be older than Methuselah.

Obviously, we have here a linking together of two quite different legends. In the first the story of Abram was clearly founded upon a Babylonian legend, as the story of Noah has been found to have been.³ There is no indication that the Israelites

themselves had any early connection whatever with Babylonia, or had any traditions of their own upon which such a story might be founded. Their own earliest traditions manifestly went but little beyond the time when they entered Canaan in the twelfth century B.C., and pertained only to the Red Sea region, the borders of Egypt, and the Sinai desert.

But when the Jacobean tribes came into Canaan, the Amorites had already been there for at least thirteen hundred years. These Amorites then had kingdoms at Jerusalem and Hebron in the south, in the land of Gilead beyond the Jordan, and in northern Canaan and Galilee. The Amorites presumably had a rich Babylonian tradition of the time seven hundred years before when, together with the Kassites, they took Ur by storm, and overthrew the Third Dynasty of Ur. After this the Amorites established the First Babylonian Dynasty, and ruled Babylonia for three hundred years. The story of Abram vanquishing the five Babylonian kings has all the appearance of being taken from an Amorite tradition, pertaining to the time when the Amorites ruled over Babylonia. The Hebrew scribes made a procrustean job of fitting it into a Canaan setting.

Ur, as the capital of the great Sumero-Accadian kingdom, was the capital of the most important city-state in Mesopotamia until the end of the third millennium B.C., when the Amorites conquered it and set up the First Dynasty of Babylon. Then Ur lost its important position and became tributary to Babylon. As to the Chaldaeans, it is not until a thousand years later, in the middle of the ninth century B.C., that an Assyrian record first speaks of the Chaldaeans as a nomadic tribe in the region around the mouth of the Tigris and Euphrates. There is no evidence or indication that the Chaldaeans were identified in any way with the early history of the ancient city of Ur: they were a group of Aramaean tribes which settled along the lower Euphrates in the ninth century B.C.

But writing after the overthrow of the Assyrians by the Chaldaeans and the Medes in 625 B.C., and the conquest by the Chaldaeans of the kingdom of Judah in 586 B.C., and the transportation of its ruling class to Chaldaea, the author of this part of Genesis apparently assumed that the Chaldaean domination of Babylonia had existed from the earliest times. Thus, the express-

ion, "Ur of the Chaldees" appears to date the *terminus a quo* of this part of Genesis much more convincingly than it proves the Chaldaean origin of Abram. This is confirmed by the fact that the mention of "Ur of the Chaldees" in Genesis occurs only in P, the portion whose date was about 500 B.C.

Apparently the concern of the author in Genesis was to avoid the identification of Abram as an Amorite, because the Amorites were the strongest opponents of the Israelites when they came into Canaan. If he had claimed that Abram came from the Ur of the Sumerians or Accadians, whose capital it was before it was captured by the Amorites and their allies, it would have been a less vulnerable assertion.

A strong indication of the Amoritic origin of the Abram legend is that obvious pains were taken in this story to identify first Abram, and then Abraham, with Hebron, which had evidently been in possession of the Amorites long before the Israelites entered Canaan. These Amorites were no doubt the giant sons of Anak to whom, Joshua said, the Israelites were but as grasshoppers. The various altars Abram was said to have built would serve to identify him with other places in Canaan where there were no doubt older Amorite sanctuaries. But Hebron, where we are told that Abram came to dwell after his wanderings, and where he was confederate with the Amorites, Mamre, Eshcol, and Aner, appears to have been the centre from which this ancestral cult emanated. Afterwards Abraham, we are told, came to Hebron and purchased the cave of Machpelah there for his sepulchre. This, however, was the sole event by which Abraham himself was actually identified with Hebron, or with any part of Canaan.

Now, Hebron was an Amorite kingdom in the reputed time of Abraham, and also subsequently when the Jacobean tribes came into Canaan, as well as during the previous period when they were said to be in Egypt. In the Testament of the XII Patriarchs, however, it is said that the twelve Jacobean patriarchs all went to live in Egypt, that they all died there at ages ranging from one hundred and ten to one hundred and forty, and that they all left injunctions that they should be taken to Hebron and buried there along with Abraham, Isaac, and Jacob. This, in each instance, was said to have been done. But, inasmuch as Hebron was in possess-

ion of the Amorites before and during all that time, and as the Israelites had not yet entered Canaan and possessed neither Hebron nor any part of Canaan, one is legitimately sceptical about the historicity of it all, and may reasonably regard it as an elaborate effort to identify Abraham and his immediate descendants with Hebron. Needless to say, the legend found in Genesis (like the Testament of the XII Patriarchs) was composed several hundred years after the event, and after Hebron had come into the possession of the Israelites. It was then possible to annex and revise an Amoritic ancestral cult pertaining to an Amoritic Abram in Hebron.

But the most cogent evidence of the Amoritic origin of the Abram legend is found in the account of Abram's transactions with Melchizedek, king of Salem. Salem is to be identified with the Uru-Salem to which the Amarna letters and Egyptian records of the second millennium B.C. refer, and with the Jeru-salem of later times. It was an Amorite kingdom before, and at the time when, the Israelites came into Canaan in the twelfth century B.C. The Israelites did not gain possession of it until two hundred years later, when it was captured by David at the beginning of the tenth century B.C. Melchizedek was obviously the king of this Amorite kingdom and the high priest of its Amoritic religion, the high god of the Amorites being Adad, a Sky-god who manifested his presence by the elements, thunder and lightning, wind and rain, and whom we can most nearly identify with the Proto-Nordic Sky-god, elsewhere known as Zeus, Jupiter, Tiu, or Thor. Abram, as the hero of the victory over the five Babylonian kings, was feasted and then blessed by the Amorite king Melchizedek, "priest of the most high god", who said: "Blessed be Abram of the most high god (*El Elion*) possessor of heaven and earth." Abram then paid tithes to the king and high priest, Melchizedek, in token of his fealty both to the king and to Adad the "most high god" of the Amorites. Obviously, neither Abraham, nor his god had yet arrived in Canaan.

The legend of Abraham, on the other hand, was readily composed out of comparatively recent Israelitic traditions. It was simply that of a small tribal chief who grazed his flocks on the southern confines of Canaan around Kadesh and Shur and

Beersheba, and became a vassal of the Philistine king in that region, when he would no doubt need to make a covenant with him to pay tribute for pasturage on his lands. All this ostensibly occurred three generations or so before the Jacobean tribes came upon the southern borders of Canaan, when they did precisely the same things. This would place Abraham's time somewhere between sixty and a hundred years before the Israelites appeared upon the southern borders of Canaan in the twelfth century B.C.

While the Amoritic Abram was said to have sojourned and to have built altars in both northern and southern Canaan, the Israelitic Abraham apparently remained on the southern borders of Canaan, and was not said ever to have dwelt in Hebron or any part of Canaan, but merely to have come to Hebron, apparently from Beersheba, and purchased a place there in which Sarah and he were to be buried. Sarah ostensibly died in Hebron; why Abraham should not have been there also we do not learn. We learn that he soon returned to the desert and married Keturah. His children by her apparently had no connection with Israel, and merely became desert nomads. All this makes it highly doubtful if this Abraham was ever thought actually to have been located anywhere in Canaan, and obviously tells against his identification with Canaan in contradistinction to Abram. This Abraham and his god apparently belonged to the Sinai desert, rather than to any part of Canaan. In fact, he would appear to be a desert chief who was here called Abraham.

Thus, reversing the succession of these two legends as given in Genesis, the Abraham legend appears to have been the first of the two cycles to enter into Israelitic tradition. It distinctly pertained to a period shortly before Israelitic tribes entered Canaan, and before they could have had any traditions in connection with Canaan. How, when, and where the Abraham legend became syncretised with the Mosaic theology need not concern us here. But when the Jacobean tribes finally came into Canaan, to strive for a foothold there, their chief early opponents were the Amorites. They had many conflicts with them but finally came to terms with some of them. Subsequently, when they incorporated some Amoritic elements into their tribal confederation, of which we shall find evidence, they found it expedient and desirable to adopt

the Abram cycle from these Amorites and add it on to their Abraham cycle, particularly as it went to enhance the importance and antiquity of their own racial origin. Apparently this conflation did not seriously conflict with their own religion, although we shall find that the Melchizedek incident had far-reaching implications. Indeed, the merger of these two legends could hardly have occurred without a certain previous amalgamation of Israelitic with Amoritic elements, of which we shall find further evidence.

Abram and Abraham each served a distinctive purpose in this legend. Ur, as Abram's homeland, antedated Babylon in its antiquity; and Abram, as the eponymous ancestor of these newly arisen nomadic tribes, could be proudly regarded as coming from the earliest civilisation and the most powerful state of which the world of that time knew. But it would have been all but impossible to find an effective means of making these tribes the exclusive heirs of Abram, and of the heritage which his god was said to have bestowed upon him. Hence, beneficiaries of the inheritance were not expected to be too critical of this transition from the Amoritic Abram to the Israelitic patriarch, called Abraham, who was near enough in time to the advent of the Jacobean tribes to answer the need.

It would naturally be queried why the Israelitic patriarch, Abraham, bore an Amoritic name. One answer might well be that it was for the purpose of identifying him with his "Chaldaean" avatar, Abram, who likewise bore an Amoritic name. But it could hardly have been believed that the patriarch of the Jacobean tribes bore an Amoritic name before these tribes came into Canaan. Afterwards, however, in the revision of their genealogy by their scribes, the need for a revised nomenclature no doubt arose; and the patriarch of the Jacobean tribes was given the Amoritic name of Abraham. Jacob, in turn, received the new name of Israel, although his connection with an earlier Israel is not yet clear. Some Biblical scholars have found grounds for thinking that the names Jacob and Joseph were current in Canaan in the time of Thotmes III, which was more than two hundred years before the Israelites came into Canaan. If that is so, the custom of adopting new names would not appear to have been unusual among the Israelites in this early period.

The name Abraham, with or without its inserted aspirate, would strongly appear to have been an Amoritic name. Granting that the Amoritic origin of the Abram legend is valid, the name Abram was an Amoritic name hundreds of years before the Israelites appeared in Canaan; and in this case, the naming of Abram after his great-great-grandfather Abram would furnish further evidence that Abram was a cherished Amoritic name.

But there is much more cogent evidence than this. Abraham occurs as a personal name in the Babylonian Dilbat in the seventeenth century B.C. during the Amorite ascendancy, at least five hundred years before the Israelites entered Canaan. A cuneiform tablet of the reign of Ammi-zaduga, tenth king of the First Dynasty of Babylon, records the hiring of an ox by a certain Abarama, son of Awal-Ishtar.⁴ Another tablet of the same period records the lease of a field by one Abramrama.⁵ It is notable that this name Abramrama contains precisely the same consonants as that of the great Amorite king of Babylon, Hammurabi. By transposing the syllables of the name Hammurabi without changing a letter, one gets the name Abruhammi. All this affords little less than incontestable evidence that Abraham was an Amoritic name.⁶

There is further evidence, however, of the Amoritic provenance of the name Abraham. We read in the Testament of the patriarch Naphtali of Rotheus, the father of Zilpah and Bilhah, who "was of the family of Abraham, a Chaldaean, god-fearing, free-born, and noble." We read on that Rotheus had been taken captive, and was bought by Laban who gave him his handmaid, Euna to wife. She bore him Zilpah and Bilhah, who became handmaids to Leah and Rachel. We may further read in the Book of Jubilees that Jacob, the son-in-law of Laban, sent his sons to pasture their flocks in the pastures of Shechem, and that there they were attacked by the seven kings of the Amorites. This furnishes the valuable hint that Rotheus had been taken captive, not in a conflict with any Chaldaeans, who were at that time still in the region around the mouth of the Tigris and Euphrates and could not have been in Canaan at this early period, but in some previous encounter of the Israelites with the rival Amorites, of whom he was no doubt one. Indeed, we shall find evidence going to prove that Rotheus belonged to a sept of the Amorites which proudly

traced its descent from an Abraham whom they no doubt regarded as "god-fearing, freeborn, and noble", but who was not a Chaldean, but an Amorite. Ostensibly, the patriarch Naphtali was proud enough of his descent through his mother, Bilhah, from this Amorite, Abraham, to record it in his testament to his children.

These stories were evidently founded on tradition, and were more or less allegorical; but they are none the less valuable in going to confirm the Amoritic origin of the name Abraham, of which we shall find still further evidence.

Chapter IV

JACOB AND HIS FAMILY

THE direct descent of Jacob through Isaac from the Israelitic patriarch Abraham forms the essential basis of the biblical legend of the origin of the twelve tribes of Israel. But not only are we unable to learn of any connection of Jacob with an earlier Israel, but our hopes of finding a fairly credible genealogy for Jacob and his offspring are somewhat dashed by learning that Jacob's mother, Rebecca, was said to be the granddaughter of Nahor, the brother of Abram, whom he left in Haran in the third century after Noah. We are also told in Jubilees that Laban, the father of Leah and Rachel, was the brother of Rebecca, which would make him also of that rather fabulous descent. Thus, we can only conclude that the author of this genealogy had been mixing his traditions, or had been so eager to bridge the gap between Abram and Abraham, by making Rebecca and Laban the grandchildren of Nahor, that he made Jacob, as well as his wives, Leah and Rachel, only three generations distant from this brother of Abram whom he left in Haran a thousand years before, in the third century after Noah. For we cannot escape the impression that Jacob and his wives, Leah and Rachel, must have lived *after* the time of that Abraham who grazed his flocks on the southern borders of Canaan and sojourned with the Philistine King Abimelech in the twelfth century B.C., a thousand years or more after Abram had left this brother Nahor in Haran.

In any event we are readily convinced of Jacob's sagacity, not only by his transactions with Laban, but by his gaining his elder brother Esau's birthright, and his father Isaac's final blessing and all his property as well. Nor can we find any grounds for questioning the statement that he may have had twelve sons, six by his wife Leah, two by his wife Rachel, and two each by their handmaids, Zilpah and Bilhah; though we cannot feel immediately assured that this was just the way in which the twelve tribes of Israel originated. However that may be, the sons of Leah were said to be Reuben, Simeon, Levi, Judah, Issachar, and Zebulon; of Rachel, Joseph and Benjamin; of Zilpah, Leah's handmaid,

Gad and Asher; and of Bilhah, Rachel's handmaid, Dan and Naphtali.

Genesis itself affords no reason for doubting that the six Leah and two Rachel tribes, which descended from the legitimate sons of Jacob, were purely Israelitic. We learn elsewhere that in early times they evidently had bitter conflicts with one another. The only indication in Genesis of such rivalry is the story of the early enmity of the sons of Leah for Joseph, the son of Rachel. But in the Hebrew Apocrypha and Pseudepigrapha there is more than one reference to the strong rivalry at an indefinite early period between Joseph and Judah as the leaders of opposing tribal factions, of which the canonical Hebrew scriptures give no hint. One such account of a tribal conflict under these two leaders appears in an early Hebrew Testament of Naphtali. In this conflict all the other tribes went over to Joseph except Levi and Benjamin, who sided with Judah. For this desertion, Benjamin was bitterly rebuked by Joseph.

Benjamin was apparently a later accession to the Rachel contingent. We hear little or nothing of him in early tribal times. Later on, as we have seen, he apparently went over to Judah. The account in the last three chapters of the Book of Judges of the fierce conflict between the tribe of Benjamin and some of the other tribes goes to indicate that in this instance, as no doubt in the conflict between Joseph and Judah, it was a conflict between Leah and Rachel tribal groups before any idea had arisen of the fraternal union between the Leah and Rachel tribes.

Indeed, the accounts of the Rachel tribes would appear to be essentially Elohistic; of the Leah tribes, Jahvistic. The Rachel tribes were evidently identified with the north, and apparently of Elohistic provenance; whereas the Leah tribes were of the south, and Jahvistic. Their having different appellations for their god would be against any close racial connection. Thus we cannot feel assured that these two tribal groups, which went to form the nucleus of the Israelitic nation, were of the same racial stock in the first instance.

On the other hand, the four sons of the concubines, Zilpah and Bilhah, who were Gad and Asher, Dan and Naphtali, were at best but half-brothers of the legitimate sons of Leah and Rachel, and

for that reason they are of particular interest.

Even in this early time a concubine lineage was accorded no claim to legitimacy or to inheritance, as can be seen in the case of Ishmael. But despite this, these concubine tribes were counted among the heirs of Jacob and of Abraham, and conceded to hold title by divine authority to the territory they occupied in the Promised Land. That they were regarded, however, as on a different racial level from the Leah and Rachel tribes is obvious, and the inference that they were in fact indigenous tribes who were already in Canaan, but whom the Israelites found it expedient to take into their tribal confederation, finds substantial support.

In the first place, we must remember that Rotheus, the father of Zilpah and Bilhah, who was said to be a Chaldaean, was much more likely an Amorite. In any case he obviously was not Israelitic, which was no doubt true of his wife Euna, who most probably had been a captive like him. We might expect to find that the two tribes of Gad and Asher, which were said to descend from Zilpah, Leah's handmaid, were closely related racially, and we may fairly infer that at some early time they had come into liaison with some of the Leah tribes. We may give a similar interpretation to the close relationship of the Bilhah tribes of Dan and Naphtali, and their connection with the Rachel tribes. Indeed, inasmuch as each of these four concubine tribes was said to descend through their Patriarch's grandfather, Rotheus, from a common ancestor, Abraham, who was an Amorite, we might expect that they all had a common racial derivation. What we may learn of their racial origin goes to confirm this inference.

In previously tracing the early history of the Hurrians and the Amorites, we found that they were originally separate racial groups. But we also found that they were apparently of a related Caucasoid origin and that their religions apparently had enough in common to permit them to worship and take the names of each other's gods and to intermarry. This helped the more numerous and powerful Amorites to absorb the Hurrians, who had declined in power after the eighteenth century B.C., and resulted in the practical amalgamation of these two races in western Palestine. Now, all four of these concubine tribes were said to descend from a common ancestor, Abraham, who was an Amorite.

Thus, it would appear that this amalgamation of the Hurrians with the Amorites had become so complete that these four concubine tribes were regarded as related Amoritic tribes, at the time when this story of the origin of the twelve tribes was given the form in which we find it.

The concubine tribe of Gad in northern Gilead, east of the Jordan and under Mount Hermon, and that of Asher in the western half of Galilee, which both ostensibly descended from Leah's handmaid, Zilpah, appear most probably to have been of Hurrian origin. We learn that the region under Mount Hermon had long been occupied by Hivites, who were called in the Septuagint *Χόρριος* (Chorrios), or Hurrians. The Horites in the south, who were conquered by the Edomites, were likewise called in the Septuagint, *Χόρριος*; and there can be little doubt that the Horites were a remnant of the once powerful Hurrians. Thus, the authors of the Septuagint obviously regarded the Hivites as of the same race as the Horites, which would naturally apply to those Hivites under Mount Hermon who afterwards became the tribe of Gad.

Now, this tribe of Gad was said in an inscription of Mesha, king of Moab, to have occupied Ataroth and other cities in Gilead from time immemorial.¹ Apparently, some of the Leah tribes, who were in the country east of the Jordan, found it expedient to adopt as their half-brothers and allies this Hurrian group of Hivites who had been there long before the Israelites arrived and who became the tribe of Gad. The tribe of Gad guarded the frontier of the tribal confederation in Gilead.

Likewise, the tribe of Asher, which was also said to descend from Leah's handmaid, Zilpah, is mentioned in inscriptions of Seti I (1314-1303 B.C.) and of his successor Rameses II, as a Palestinian tribe, which was obviously in Palestine long before the Israelites.² They were in the region immediately behind Sidonia or Phoenicia, i.e. western Galilee, which region was in the old domain of Amor. In the Israelitic infiltration of northern Canaan, the Leah tribes of Zebulon and Issachar settled in contiguity to Asher, which lay between them and Phoenicia, and apparently one or the other of them saw fit to adopt the neighbouring tribe of Asher as their half-brothers, and to concede that the Asherites were the rightful heirs to the land they occupied.

There is no evidence that the tribe of Asher had ever been elsewhere, or that it ever needed to conquer the territory it occupied. The fact that the indigenous tribes of Gad and Asher bore these names long before the Israelites arrived, after which their patriarchs were given the names of Gad and Asher, suggests that the same was probably true of the other concubine tribes of Dan and Naphtali.

The concubine tribe of Dan, which with Naphtali, was said to descend from Rachel's handmaid, Bilhah, was first located in south-central Canaan, and had Benjamin and Ephraim (a division of Joseph) on the east of it and the country of the Philistines, against which it served as a buffer, on the west. Like the Rachel tribes behind it, it opposed the Philistines, and it was apparently adopted by these tribes as a half-brother and a useful ally against the Philistines, and taken into the Israelitic confederation. Its close kinship to Naphtali goes to indicate its racial origin was Amoritic, and that it was an indigenous tribe. In its territory was situated Beth-shemesh, which evidently was an ancient sanctuary of the Babylonian Sun-god, Shamash; this, and the name of its early hero, Samson (Shamash-like), would go to indicate that Samson was not a contemporary Danite, but that he was adopted as an Israelitic hero from a legend which dated from the time when Shamash had been worshipped in this region. Nor would it have been in character for an Israelitic hero to have been as guileless as Samson, and to have fallen so easy a victim to deception. The tribe of Dan, evidently being hard pressed by the Philistines, afterward migrated to the extreme northern frontier, where they were contiguous to Naphtali. Here they conquered the city of Laish from the Sidonians, afterward calling it Dan.

The tribe of Naphtali occupied the eastern half of Galilee, in which lay Hazor, the capital of powerful Amorite kings who were the overlords of other Amorite kings. Beyond Hazor to the north was the ancient Amorite stronghold of Kadesh on the upper Orontes, guarding the Hittite frontier, which was at Hamath. We read in Joshua of Jabin, king of Hazor, summoning a halfdozen kings and an equal number of tribes, all the way from the north and south of Mount Carmel on the Mediterranean coast to Mount Hermon in northern Gilead, to fight against Joshua. This indi-

cates the extent of his rule, and also that these Amorites in eastern Galilee were a racial group to be reckoned with.

We have already found good reason for thinking that Rotheus, the father of Zilpah and Bilhah, was an Amorite. Now Bilhah, the younger daughter of Rotheus, bore the son, Naphtali, to Jacob. And in the Testament of the XII Patriarchs we read the story that the patriarch Naphtali, in his testament to his children when he was about to die, told them that Rachel, before she had any children of her own, gave Bilhah in place of herself to Jacob, whereby the son, Naphtali, was born; and that Rachel dearly loved the child, Naphtali, and was wont to kiss him and say: "May I have a brother of thine from mine own womb, like unto thee." "Whence Joseph," Naphtali said in his testament, "was like unto me in all things, according to the prayers of Rachel".

Thus we learn that the patriarch Naphtali spoke with much pride, according to the author of this Testament, of his intimate connection with the tribe of Joseph. The most likely interpretation of all this is that the Rachel tribe of Joseph had come into close liaison with those Amorites who belonged to eastern Galilee, whom they adopted as their half-brothers, and who became the concubine tribe of Naphtali in the Israelitic tribal confederation.

It can hardly be pure accident that all four of these concubine tribes which were taken into the Israelitic confederation were located on its frontiers: Gad on the northern frontier of Gilead, Asher on the frontier of Phoenicia, Dan on the frontier of Philistia, and Naphtali on the Hittite frontier. Evidently, the Israelites could not conquer these tribes, and having regard to their racial exclusiveness, we may infer that they made these early alliances with these strong indigenous tribes on their frontiers solely for the sake of greater security in holding their ground in Canaan.

As we have seen, these four indigenous tribes which the Israelites added to their confederation were composed of Amorites, and of Hurrians who had become closely identified with the Amorites. When the Israelites entered Canaan, the Amorites were their chief opponents. But after they had taken these four tribes into their confederation, they had only the Philistines to contend with. Thus, by confederating with these four Amoritic tribes, the Israelites not only eliminated the opposition of the Amorites, but

secured their support in their struggles with the Philistines, as well as their protection on their frontiers. It is notable that Abraham and others in this early period insistently warned against intermarriage with the Canaanites, but never with the Amorites.

While we can learn that Gad and Dan did not always commend themselves to Israelitic approval, in time they apparently became more mixed with, and acted more in co-operation with the other Israelitic tribes. But the concubine tribes of Naphtali and Asher, which together occupied the old Amoritic domain of eastern and western Galilee, and because of their position had remained more purely Amorite, were evidently enough out of touch and sympathy with the other tribes, racially and religiously, to earn for their land the scornful Israelitic title of "Galilee of the Gentiles".

We further learn from the Testament of Naphtali, and from the Book of Jubilees as well, that a Deborah, who was said to be Rebecca's nurse, and whose death is recorded in Genesis 35 : 8, was the sister of Rotheus, and was born on one and the selfsame day with Rachel. From this we gather not only that this Deborah, being the sister of Rotheus, was also an Amorite, but that the close association of Rotheus and his sister Deborah with the family of Laban and Rebecca, who were said also to be brother and sister, had existed for many years; whereby the liaison between the Rachel tribes and this Amoritic contingent which belonged to eastern Galilee, had become intimate long before. Thus, we find in the Testament of Naphtali, in the Book of Jubilees, and in Genesis, three references, which go to confirm one another, indicating not only a close connection of the Amoritic Naphtalites with the tribe of Joseph, but close association of Deborah, sister of the Amorite, Rotheus, with Rebecca, the wife of Isaac.

Yet again, in the Book of Tobit, Tobit himself says that he was of the tribe of Naphtali, and that by the death of his father, Hananiel, he was left an orphan, and was reared by his grandmother, Deborah, who was his father's mother.

As Tobit's date was about 700 B.C. this Deborah cannot be the same person as Rebecca's nurse, Deborah, who lived long before. But the identification of both these Deborahs as of Amoritic stock goes far to confirm that Deborah was an Amorite name, associated with the Amoritic tribe of Naphtali.

With the name Deborah thus obviously associated with the Amoritic Naphtalites, we can now identify not only Rotheus, the brother of Rebecca's nurse, Deborah, but the Abraham from whom Rotheus was descended, with these Amoritic Naphtalites. This serves to put the capstone on the evidence for Abraham being an Amoritic name.

But it may be seen to do more than that. From the reference in Genesis, it becomes evident that Rebecca's Amorite nurse, Deborah, the sister of Rotheus, was contemporary with Rebecca and her husband, Isaac. With them, Deborah's brother, Rotheus, would likewise be contemporary. From this it follows that the Amoritic and Naphtalitic Abraham, from whom Rotheus was descended, was at least contemporary with, but most likely anterior to, the Israelitic Abraham, the father of Isaac. Thus, it becomes clear why, in the early amalgamation of Israelites with Amorites in Canaan, the incoming Israelites should have adopted the Amoritic name of Abraham for their patriarch. This would serve to identify these two ancestral Abrahams as one and the same, and thus to cement the amalgamation. Hence, (without entering into the question how far these references represent historical fact) the Amoritic and Naphtalitic Abraham, from whom Rotheus was said to be descended, appears to have been the personage after whom the Israelites came to call their patriarch, Abraham.

Indeed, it is notable how prominent a position these Amoritic Naphtalites occupied in the legendary accounts of Abraham. This is not difficult to explain. In the eastern half of Galilee lay Hazor, the stronghold and capital of the Amorite king and overlord whose subjects, the Amoritic Naphtalites, were no doubt the dominant sept of the Amorites. Not only did the early Israelites find it expedient to cultivate close relations with these Amoritic Naphtalites, but to adopt the Amorite and Naphtalite name Abraham for their patriarch. Later on, we shall find evidence going to show that these Amoritic Naphtalites in Galilee preserved their Amoritic traditions up to the time of Jesus.

We are now led to regard the early prophetess, Deborah, who is the third Deborah of whom we hear, with a new interest. Probably she was the original Deborah, after whom these Amorite Deborahs were named. In the Book of Judges she is said to be

Israelitic, but the objective evidence all goes to identify her with the Amoritic tribe of Naphtali. Otherwise, it would be difficult to understand why the Song of Deborah should have celebrated the great victory of Barak of the concubine tribe of Naphtali over Sisera of Harosheth of the Gentiles, rather than that of a distinctively Israelitic hero.

Indeed, the hazy and confused description of this conflict in the Book of Judges suggests the probability that this song was originally an Amoritic song of victory celebrating a victory won by the Amoritic Naphtalites at some time before they became included in the Israelitic tribal confederation. This inference is supported by the fact that the Deborah of the song, who may well have been an early Amoritic prophetess, must have lived long before the time of her namesake Deborah, Rebecca's Amorite nurse. But even in the time of Deborah the nurse, the patriarch Naphtali had not yet been born. Thus, these Amoritic Naphtalites of Galilee obviously had not yet become the tribe of Naphtali in the Israelitic tribal confederation at the time of the victory, although it was said to have been won under the leadership of Barak of the tribe of Naphtali. Likewise, the victory obviously occurred long before the prophetess, Deborah, had been adopted by the scriptural author as an Israelitic prophetess of the time of the Judges.

There is no clear indication in the Book of Judges as to who Sisera was. He is there described as the captain of Jabin, king of Hazor; but this has the appearance of being an interpolation by a redactor. Nor does Sisera's being of Harosheth of the Gentiles enlighten us about him, for Harosheth is otherwise unknown. One might be tempted to identify Harosheth with Hazor. But this does not help, for Hazor, as well as Kadesh, was in possession of the Amorites before, and when, the Israelites entered Canaan. Barak's stronghold, however, was said to be Kadesh, long the Amorite outpost against the Hittites. This would place him at a still earlier period, for Kadesh was an earlier stronghold of the Amorites than Hazor.

The greater probability would appear to be that Barak's opponents were the Hittites.³ To this may be added the possibility that the song celebrated a decisive victory in an early, and obviously prolonged, conflict for dominance in Palestine between the

Hittites and Amorites, when the Amorites were finally able to make their own position secure. Such a conflict must have taken place, but it was obviously before, and not after, the Israelites entered Canaan.

We cannot tell just what Deborah's song of Barak's victory over Sisera may have been like in the first instance. For the story of Deborah and her song in the Book of Judges obviously represents an incongruous mixture of two legends, one Amoritic and the other Israelitic. The story ranges all the way from the old Amorite stronghold of Kadesh Naphtali in the extreme north of Galilee to the country of the bedouin Kenites on the Sinai desert in the south. This Deborah, whose interest and activity appears to have been solely in the victory of Barak over Sisera, is here said to be a prophetess who judged Israel, and who resided on Mount Ephraim in central Canaan. From here she was said to have summoned Barak from Kadesh in the far north, in order to instruct him how to gain the victory. But when Barak arrived, Deborah, who was said to judge or govern Israel, at once arose and left her seat on Mount Ephraim, and went with Barak to Kadesh, whence, apparently, she never returned.

We are next told that Heber, the Kenite, who was of the children of Hobab, the father-in-law of Moses, had brought his wife, Jael, all the way from the country of the Kenites on the southern desert, and pitched his tent in the far north on the plain of Zaanaim which is by Kadesh. Apparently this was to bring Jael into the story. The battle, however, is said to have been fought on the river Kishon in the vale of Esdraelon. When Barak was victorious, Sisera fled, and took refuge, so we are told, in the tent of Jael, which was apparently some scores of miles from the scene of battle. Jael gave him water and milk to drink, and when he slept she slew him by taking a hammer and driving a nail through his head; and Jael, the Kenite, was lauded as the real heroine of the victory.

The obviously much-redacted Song of Deborah begins with lyrical references to the desert of the south, to Seir, Edom, and Sinai, and to Jael, the Kenite. When it comes to tell of the battle and of the victory of Barak, only nine of the tribes are cited as having been variously active or inactive in achieving this great

victory. Judah, Simeon, and Levi were not mentioned. From this it might possibly be inferred that, at the time when this redaction was made and incorporated into the Book of Judges, these three tribes had not yet become members of the tribal confederation, or that already there was a certain cleavage between the northern tribes and Judah. This would go to indicate an Elohist origin in the Northern Kingdom for the Deborah part of the story.

Thus, the original Song of Deborah apparently celebrated an event which antedated the entry of the Israelites into Canaan, and manifestly occurred long before the Amoritic tribe of Naphtali became a member of the tribal confederation. Apparently the author of the story in Judges knew of it only from Amoritic tradition, and he obviously combined it with another obscure Israelitic tradition of southern origin and of the early Sinai period.

Indeed, the more one reads in this legendary history, the more one finds matter that appears to be of Amoritic provenance. The story of Joseph in Egypt, for example, was evidently not of the Joseph of the tribe of Joseph, with which he was never identified, nor was it of the tribal chief, Joseph, who fought against Judah for the dominance of the Israelitic tribes. The Joseph of the story was said to have spent his life from early childhood in Egypt, and died there. The story is of one who was cruelly and heartlessly treated in childhood, sold into slavery, and long thought to be dead; but who was later discovered in another land as a gentle and comely youth who was pursued by an amorous wife; who was the recipient of royal favour and attained to opulence and power; and who displayed great magnanimity and generosity toward those who had so foully dealt with him. This story obviously consisted wholly of folklore material, and reads more like an Amorite folktale of which Joseph was made the hero. For the Amorites had known Egypt for a thousand years, and no doubt had more than one fabulous tale of the experience of Amorites in Egypt.

The story in Exodus of the presence of Israelites in Egypt is a much more consistent record; but the attempt in Exodus to connect it with the Joseph story in Genesis is altogether too inept and clumsy to be convincing, or to confirm the historicity of the Joseph story. Doubtless, some of the southern contingent of

Israelites, who were nearby in the Sinai desert, went into Egypt at some time during the reign of Rameses II. Quite likely this was because, as we are told of Abram's time, there was famine in their own land. These refugees were obviously impressed into the *corvée* and put to labour on Egyptian government works, which they apparently regarded as an unwarrantable oppression; and they evidently made their escape at an early opportunity. This is the only part of the whole Egyptian story that would appear to be historically credible. The Joseph story apparently came from an Elohistic source and from the Rachel contingent in the North, the Exodus story from a Jahvistic source and from the Leah contingent in the South, and the attempt was evidently made to combine them in the later conflation of J and E.

From what we have learned it would seem more than likely that the story of Abram and Abraham was founded upon a tradition of the migration from Babylonia into Canaan of a racial group afterwards represented by the tribes of Joseph and Benjamin, which later merged with the Leah contingent from the South to form the nucleus of the tribal confederation. From the fact that the leader of this group — Abram is said to have had a household of over four hundred — bore the Amoritic name of Abram or Abraham, it would appear that this racial group was probably a contingent of the Babylonian Amorites, and that this Abraham was a historical character.

This would account for the racial and religious disparity between the Rachel tribes in the North and the Leah tribes in the South, for their having different names for their god in the first instance, for the entirely separate and unrelated religious cults of Abraham and Moses, and for the early rivalry and conflict between these tribal factions under the rival leaders, Joseph and Judah. Also, it would serve to explain why this incoming group from Babylonia, under an Amorite leader Abram who was subsequently renamed Abraham, came to be on such intimate terms with the Amoritic Naphtalites, who were of the original Amorite stock which had remained in Galilee, and from which these Babylonian Amorites no doubt descended in the first instance. Likewise, it would go to explain why the Amoritic tribe of

Naphtali played so large a part in the Abraham story, and why the other Amoritic concubine tribes were so readily taken into the tribal confederation.

The advent of this Abraham from Babylonia would seem most likely to have occurred at some time subsequent to the Amarna period in the fourteenth century B.C. and before the Israelites came up into Canaan in the twelfth century B.C. For we know that following the Amarna period the Hittites were more powerful in Palestine than the Amorites, but that when the Israelites came into Canaan in the twelfth century B.C. the Amorites had entirely thrown off this dominance. It appears from the tradition of his victory over the five kings that this Babylonian Abraham was a powerful and outstanding leader, and apparently he became the king of Hebron. Thus, his advent, by reinforcing the strength of the Amorites in Canaan, may quite possibly have been a contributory factor in winning the great victory over Sisera and in throwing off the Hittite dominance.

Hebron was obviously an Amorite kingdom long before and at the time of the Israelitic invasion, after which the Israelites gained possession of it and other Amorite kingdoms in southern Canaan. Following this there was evidently an amalgamation of these Hebron Amorites with the Israelites, in which the incoming Israelites, in addition to their faith in Moses as their religious guide, came to share with the Hebron Amorites the belief in Abraham, the great early king of Hebron, as their eponymous ancestor. This would account for the importance attached to Hebron in this early Israelitic history. Later, in early historical times, Hebron, it may be noted, was the first capital of the united tribes under David.

We can now reconstruct what would appear to be a fairly consistent picture of the origin of the twelve tribes of Israel. The six Leah tribes, which evidently came from the Sinai Desert and of which Moses was the leader and law-giver, were evidently assumed to be the senior contingent (because they were said to be descended from Jacob's first wife); and the name of their god Jahveh, in preference to Elohim, was adopted as that of all the twelve tribes.

The Amoritic contingent consisting of the tribes of Joseph and

Benjamin (said to be descended from Rachel the second wife) was obviously deemed to be the junior member of this tribal coalition, despite the fact that Abram was said to have come from Ur of the Chaldees ten generations after Noah and to have settled in Hebron long before the Leah contingent came up from the Sinai desert. The amalgamation of these two racial groups apparently had its inception in Hebron, though apparently the early struggle between these two tribal factions only ended after the conflict between Saul the Benjamite and David the Judahite. From the Song of Deborah we can infer that not long after this amalgamation the four concubine tribes of Amoritic provenance were received into the confederation.

The legend that the fraternal union of these tribes arose from their twelve Patriarchs being the twelve sons of Jacob was probably not promulgated, or at least did not assume definite form, before the Jahvistic and Elohist sources were syncretised at some time after 750 B.C. All these events had occurred so long before this time that the legend-makers could have a free hand with their materials. But the Amorite, Abraham, who was most likely a historical character who came into Canaan from Babylonia at some time between the fourteenth and twelfth centuries B.C., was not very well fitted to the exigencies of this legendary history. For a Babylonian Amorite of comparatively recent date to be made the eponymous ancestor of all the twelve tribes as well as the source of the Lord's especial favour would have robbed the Leah contingent of most of its tribal and religious prestige. Thus, the effort was made to preserve the dramatic unities of this legendary history by jettisoning the historical Abraham and replacing him with a mythical Chaldaean Abram of Ur who was transformed into an ostensibly Israelitic Abraham, in order to meet the obvious needs of the legend-makers.

THE GALILEANS, SAMARITANS AND GALATIANS

The Galileans

THE attempt has been made to derive the name Galilee from Hebrew word-roots descriptive of the position or configuration of the region. But it is more likely that Galilee, having had an Amoritic population for centuries before the Israelites came into Canaan, received its name long before they arrived. Generally speaking, a country takes its name from a racial group which has long inhabited and dominated it.

These early inhabitants of Galilee, and more especially of the eastern half, were unquestionably Amorites. As a sept or tribe of the Amorites, the Galileans could easily have had their own distinctive name, like the Amoritic Jebusites, for example. The temptation is strong to discover in the name Galilee the word-root found in such names as Kelt, Gaul, Galicia, and Galatia, and thus to identify the Galileans as of an early Keltic origin. Such a conjecture is consistent with what would appear to be the early Keltic origin of this Amoritic racial stock. Nor would it be inconsistent with the Galilean racial temperament.

The name for this region and for the people who occupied it appears to have spread southward and beyond Galilee proper. By the time of the Maccabees it embraced the whole of the plain of Esdraelon and included the land of Zebulon as well as that of Naphtali and Asher.¹ These Gentiles of Galilee appear to have increased in numbers and strength, and, as time went on, to have largely displaced the Israelites in the contiguous region to the south.

No part of Palestine had been so little subject to Israelitic influence from the beginning as Galilee. Indeed, from archaeological evidence, Garstang concluded that the early Israelitic penetration of Galilee stopped short at Mount Tabor on its southern boundary; and the Israelites in Galilee were obviously never very numerous. We have seen that Galilee lay in the heart of the old kingdom of the Amorites, and that it was occupied by the concubine tribes of Asher and Naphtali. There can be little

doubt that these tribes were not only indigenous tribes who were present in Galilee before the Israelites appeared in Canaan, but that they were of Amoritic and Proto-Nordic stock as well.

We have documentary evidence from the Egyptian monuments that the Amorites were originally a blond, blue-eyed race of unmistakably Nordic type. Thus, these Amorites of Galilee can be confidently identified as of Proto-Nordic provenance. We have found that the Amorites were in Galilee from early in the third millennium B.C. onward. We find them occupying that region at the time of the Amarna letters in the fourteenth century B.C. Again we find them there, and elsewhere in Palestine, in the twelfth century B.C., when the Israelites came into Canaan. The Book of Joshua tells us of their five Amorite kings in the north, with an Amorite king, Jabin, who was their overlord and had his capital at Hazor in northern Galilee.

We have found evidence which goes far to confirm that the concubine tribes of Naphtali and Asher were not Israelitic stock, but indigenous peoples settled in Galilee long before the Israelites entered Canaan. Thus, while the Hebrew scriptures furnish a certain picture of how the Leah and Rachel tribes proceeded to the conquest of central Palestine, they are significantly silent as to any association of these concubine tribes with the Leah and Rachel tribes in their early activities. The Hebrew scriptures are equally devoid of any evidence that these concubine tribes of Galilee took any part in the conquest of Canaan in the first instance; nor do they indicate how these tribes got possession of the land they occupied, and what became of the Amoritic population that previously occupied these regions. If there had been any Israelitic conquest of Gentile Galilee, we should have heard of it.

Thus, Asher and Naphtali only emerged into view after the Leah and Rachel tribes had gained a foothold in central Canaan, when both of these tribes were already identified with the Galilean region. Now, the only plausible and rational explanation of the occupation of Galilee by the tribes of Naphtali and Asher, and the disappearance of the Amoritic inhabitants who were undoubtedly there before, is that the tribes of Naphtali and Asher were identical with the original Amoritic inhabitants of Galilee.

That these two Galilean tribes were not Israelitic racial stocks is evident from the Israelitic references to them, which are significant. Although the Hebrew scriptures contain a glowing account of the service that the Naphtalites of Galilee under their leader, Barak, rendered in the great early victory over Sisera, the Israelites always referred contemptuously to the Galileans as Gentiles. This not only indicates that the Galileans were considered as racially alien by the Israelites, but creates a strong presumption that the Galileans as a whole were uncircumcised and that their religion differed essentially from orthodox Judaism. Otherwise the Israelites would never have called them Gentiles, or *goyim*.

How did these Galileans differ culturally from the Israelites? For one thing, their laws and customs, and their coins and weights were different from those of the Israelites. The use of different weights alone goes far to prove a primary disparity in the racial and cultural origins of these two peoples. Moreover, both the Seleucids and the Romans made a distinction between the Galileans and the Israelites by not placing Galilee under the same provincial government as Judaea. The Romans placed it under Syria or gave it a government of its own. These facts indicate that Galilee had not been politically integrated into the Israelitic domain in earlier times.

An equally important cultural difference derived from the fact that for three hundred years Galilee had been far more influenced by the Hellenization of Asia Minor and Syria than had Judaea. Far more Greeks had come into northern than southern Palestine since the time of Alexander, when it had come under Greek rule and cultural influence. This is evident from the establishment by the Greeks, in northern Palestine, of the Decapolis, a league of ten Greek cities. The chief city of the Decapolis was Scythopolis on the southern border of Galilee, a city as large as Jerusalem, or larger. That this Hellenistic cultural influence was vigorous is evidenced by the fact that more than one classical author came from the Decapolis. Menippus, the cynic and satirist, was one. Another literary figure of the first rank, Meleager, the Greek poet and anthologist, came from Gadara on the eastern side of the Sea of Galilee. Thus, at the time of Jesus, Galilee had been largely infiltrated by the cultural influence of Hellenism. But all

this the Israelites evidently regarded as a sign of the cultural degeneracy of the Galileans.

At the time of Jesus both Greek and Aramaic were equally spoken in Galilee and Samaria. Cicero, who was governor of Cilicia, noticed the universal spread of the Greek tongue throughout Asia Minor and Syria: it was spoken by all who were not illiterate. Aramaic was current among the non-Israelitic population, as among the Jews, in the time of Jesus, not only on account of their contiguity to the large Aramaic-speaking population of Syria and Phoenicia, but because Aramaic had been the common tongue of these regions since the ninth century B.C. This, however, was the northern Aramaic of Syria and not the southern Aramaic of Judaea.

It has been inferred that Jesus spoke only Aramaic from the fact that Mark, and Matthew following him, quoted his last words on the cross in Aramaic. This would be natural in Matthew, which was written especially for Israelitic eyes. Luke and John, however, give different accounts, which proves that there was no unanimity on this important point. Luke's Gospel is generally conceded not only to have been written after Mark and Matthew, but to have taken much from them. That it did not follow them on this point may be significant. Jesus was probably bilingual: he no doubt spoke Aramaic and probably Greek as well. Indeed, it is notable that in Luke's account of the last words on the cross Jesus spoke of his imminent translation to *Paradise*, which was the Greek form of the Zoroastrian term for heaven. Thus, it seems that Jesus' linguistic knowledge went beyond Aramaic.

Most scholars now accept the view that not only the Epistles but the canonical Gospels were first written in Greek, in its current vernacular form. This is not altogether surprising in the case of Mark's Gospel, which is thought to have emanated from Rome, or of Luke's, from Antioch, or of John's, from Ephesus. But Matthew's was apparently identified with Palestine, and it is obvious that this Gospel would not have been written in Greek if the great majority of Jesus' early followers were not Greek-speaking. It appears to have been written for readers to whom Greek was more congenial than Aramaic. Some have assumed that the Gospels were based upon Aramaic originals. But the fact that

no evidence is anywhere found that any such Aramaic documents ever existed, is against this modern theory; and even if it is true that Aramaisms can be detected in them, it proves nothing. For Aramaisms would easily and naturally occur in the Greek of the bilingual Galileans without being translations from an Aramaic document. On the other hand, other earlier gospels and *logia*, which were written in Greek, are known to have existed in early Christian times; and some of them have survived. Thus, there is no real evidence that the early Christian movement was among a Galilean population that needed to be addressed in Aramaic rather than Greek. Galilee presented a background for the rise of Christianity that was Hellenistic rather than Judaic.

As to the racial qualities of the Galileans themselves, it is evident that they highly prized their freedom and independence. From the beginning they had remained independent of Israelitic rule. They obviously refused to accept Judaic orthodoxy, which was one reason why the Israelites called them "stiff-necked". According to the Hebrew scriptures, they fought valiantly against Sisera in earlier times. Likewise, they fought frantically in the hopeless attempt to resist Roman rule in A.D. 6, as we may learn from Josephus, the Jewish historian. Josephus said of them: "The country hath never been destitute of men of courage." We may find individual instances of such courage, and also of quick temper, for which the Galileans were reputed. A notable example was when James and John wished to call down fire from heaven upon those who had treated their master Jesus with contumely. The character of the Galileans was gallant and chivalrous. From a rather unexpected quarter comes an illuminating comment upon them. "The Galileans", according to the Talmud, "were more anxious for honour than for money; the contrary was true of Judaea."²

Thus we find that the racial and cultural background of the Amoritic Galileans accorded well with their Proto-Nordic antecedents, and well prepared the milieu for the advent of the greatest of Galileans.

The Religion of the Galileans

The Amoritic Galileans, after they became members of the Israelitic tribal confederation, possibly effected a certain syn-

cretism of their religion with that of the Israelites. How far it extended in the first instance we cannot tell. That it was far from complete is evident from the fact that the Israelites from early times expressed their strong disapprobation of the religious attitude of the Galileans. The Israelites habitually spoke of them as Gentiles, classing them with the *goyim* of the non-Israelitic world. It is hardly credible that the Israelites would have thus classed the Galileans as Gentiles if the Galileans had adopted into their religion the practice of circumcision, which was the hallmark of Judaism. Hence, it is probable that the Galileans, in their alienation from Judaism, were uncircumcised, particularly as the terms "Gentile" and "uncircumcised" were synonymous.

We find in the Book of Tobit a cogent reason for this Judaic attitude toward the Galileans. This book purported to be the autobiography of one Tobit, who was transported to Assyria and Media a few years after the conquest of the kingdom of Israel by the Assyrians in 722 B.C. But it is generally held by Biblical scholars to have been written at a much later date. It was evidently pre-Maccabean, but probably not earlier than the middle of the third century B.C.

Our interest here is not in what Tobit related of his life and experience in Nineveh, but in what he said about the Galileans; for Tobit was a native of Galilee. Tobit named his forbears for six generations back, and said that he was of the seed of Asiel of the tribe of Naphtali; and that in the days of Shalmaneser, king of the Assyrians, he was carried away captive out of Thisbe, which was to the south of Kadesh Naphtali in upper Galilee, above Asher. Kadesh, as we know, had been the great stronghold of the Amorites for many hundreds of years.

Tobit said of himself that he had walked in the ways of truth and righteousness all the days of his life, and that he had been wont often to journey to Jerusalem to the feasts, and to perform all the Temple duties as they had been ordained. But he tells us that in his own country, and when he was young, "all of the tribe of Naphtali my father fell away from the house of David my father, and from Jerusalem, the city which was chosen out of all the tribes of Israel for the tribes of Israel to sacrifice there, and wherein the temple of God was built and hallowed for all ages."

Tobit said further that all of his brethren of Naphtali, who, along with him, were carried captive to Assyria, "ate of the bread of the Gentiles there," save only himself.

Thus, according to Tobit, there was a wholesale defection from Judaism by the tribe of Naphtali a few years after the conquest of the Northern Kingdom by Assyria in 722 B.C. Whether Tobit himself was historical, legendary, or fictional, this defection from Judaism of the Amoritic Naphtalites in Galilee, seven centuries before Christ, appears to have been a historical fact. Nor did the author of Tobit, writing three or four hundred years after the event, anywhere intimate that the recalcitrant tribe of Naphtali at any time afterward repented of its disaffection, and entered the fold.

Tobit further tells us that "all of my brethren and the house of Naphtali my father, sacrificed to the calf, which Jeroboam the king of Israel made, in Dan and all the mountains of Galilee." Now, the time of Jeroboam was more than two hundred years before the reputed time of Tobit, when the Northern Kingdom had already fallen to the Assyrians, and more than five hundred years before the Book of Tobit was written. It appears that the author of Tobit was somewhat hazy here as to just what these disaffected Naphtalites worshipped. He was obviously an ardent advocate of the primacy of Jerusalem, as the one and only sanctuary for sacrificial worship; and he here took occasion to condemn by implication the action of Jeroboam by which he challenged this primacy, which the tribes of the Northern Kingdom were not disposed to concede. Apparently, he associated the disaffected Naphtalites with the worship of Jeroboam's calf because they sympathised with this stand taken in the Northern Kingdom against the authority of Jerusalem.

But notwithstanding that Jeroboam might have set up the worship of his calf in the mountains of Galilee two hundred years before the time of Tobit, there were no doubt ancient Amorite sanctuaries already existing there. These disaffected Amoritic Naphtalites may have found the worship of the old god of the Amorites more congenial to their racial and religious predilections than the sacrifice to Jeroboam's calf. In any event they had obviously thrown over the house of David, and the wor-

ship in the temple at Jerusalem, as ordained by orthodox Judaism.

This disaffection of the Naphtalites in the reputed time of Tobit carried on the opposition of the Northern Kingdom, which never recognised the religious supremacy of Jerusalem. The tribes of the Northern Kingdom had previously rejected this claim, and the Amoritic Galileans never acknowledged this authority. Indeed, it is obvious that there was a much closer liaison between the Galilean concubine tribes of Naphtali and Asher and their neighbours of the tribes of the kingdom of Israel than with those of the kingdom of Judah, which the tribe of Judah dominated. It may be recalled that of the nine, or nine and a half, tribes that constituted the Northern Kingdom, four were the concubine tribes.

After the conquest of the kingdom of Israel by the Assyrians, Galilee, together with Samaria, which lay between Galilee and the kingdom of Judah, came under Assyrian rule; and a small part of the Israelitic population of Samaria, no doubt comprising the ruling class, was deported and replaced by alien racial elements brought in from Assyria. This separated Galilee from the kingdom of Judah, physically, politically, and religiously. Quite likely, as Tobit indicates, there were some deportations from Galilee, and the deported Naphtalites were inclined to fraternise with the Assyrian Gentiles. Indeed, the Assyrians apparently made some discrimination between the Amoritic Galileans and the Israelites, since there is no indication that any alien racial elements were introduced into Galilee as they were into Samaria. According to Tobit, it was only the house of David, that is, the royal line of Judah and the Judaism of Jerusalem, and not the Assyrians, which these Amoritic Galileans could not abide and from which they turned away.

But why did the author of Tobit speak of Jeroboam setting up the sacrifice to his calf in Dan, as well as in the mountains of Galilee, if the Danites also were not implicated in this disaffection? This is another piece of evidence to confirm that the concubine tribe of Dan, which together with Naphtali was said to descend from Bilhah, Rachel's handmaid, was likewise of Amoritic origin; and quite possibly, as Tobit appears to intimate, Dan shared Naphtali's disaffection at this time. Indeed, in the Testa-

ment of the XII Patriarchs, written in the time of the Maccabees, the Patriarch Dan prophesies in his testament that his children will forget their god. As a prophecy long after the event, this may well refer back to this early defection of the Danites from Judaism. But afterwards the Danites apparently did not remain so alien to the other Israelitic tribes as did the Galilean concubine tribes of Naphtali and Asher.

The recalcitrance of Naphtali and Asher, as well as the other northern tribes, is confirmed by the Book of Chronicles, written in the first half of the third century, B.C. We learn from the Chronicler (II Chron. 30: 1-11) that in the time of Hezekiah, by order of the king, proclamation was made from Beersheba to Dan that all Israel should come to keep the Passover at Jerusalem: "for they had not done it for a long time in such sort as it was written"; and be "not stiff-necked as their fathers were." So, the bearers of the king's proclamation "passed from city to city through the country of Ephraim and Manasseh even unto Zebulon": but "they laughed them to scorn, and mocked them."

It is significant that Hezekiah sent his messengers "even unto the land of Zebulon," but not to that of Naphtali and Asher, the Galilee of the Gentiles, which lay just beyond Zebulon and contiguous to it. Apparently, he thought it futile to call upon these Naphtalites and Asherites of Galilee to come and keep the feast of the Passover in Jerusalem. Thus, it appears that even at this early date these two tribes in Galilee were regarded by Hezekiah as Gentiles beyond the Judaic pale, and also that there were not enough orthodox Jews in Galilee for him to be concerned about.

Again we learn from I Maccabees that in the second century B.C., soon after Judas Maccabeus had seized Jerusalem and Judaea, the Maccabeans were confronted by a rebellion in the north, composed of "men from Ptolemais, Tyre and Sidon, and all Galilee of the Gentiles." "Messengers with their garments rent" came hotfoot to Judas with an urgent appeal for help from the Judaeans in Galilee, pleading that they were about to be "consumed" by the Gentiles. In response to this appeal "Simon Maccabeus went into Galilee and engaged in many battles with the Gentiles." He evidently rescued the Judaeans who were there, and "took those that were in Galilee and Arbatta with their wives

and children and brought them into Judaea with great gladness." Elsewhere we learn that "in the days of the Maccabees Galilee had so few Jews that they could be rounded up and settled around Jerusalem by Judas Maccabeus."³

Obviously these Judaeans brethren in Galilee were far too few in number to hold their own against their Gentile antagonists there. After Simon's evacuation of the Judaeans from Galilee, such Judaism as was there afterward was imposed by force, apparently by Aristobulus (103-101 B.C.)

Josephus likewise gives an account of this rising of the Galileans against the Maccabees, which was evidently drawn from the account in I Maccabees.⁴ This rising of the Amoritic Galileans against the religious and nationalistic movement of Judaism in the second century B.C. is weighty evidence of the confirmed opposition of the Amoritic Galileans to Judaism.

Thus, all the evidence points to the fact that the rejection of the house of David and of Judaism by the Amoritic Galileans continued until Jesus Christ finally arose among the Galileans in the land of the Amoritic Naphtalites.

It would be strange if these "Gentile" Galileans, who had set their faces against Judaism seven centuries before Christ, and who subsequently displayed their abiding opposition to it, were not fully aware of their own Amoritic traditions. Indeed, we should expect that they would regard the Abraham who was an Amorite, as their own eponymous ancestor, rather than the Abraham whose name the Israelites had appropriated. Moreover, we should expect that they would conceive their own god, not as the god of Moses and of the Sinai desert, but rather as the Amoritic god of their own Abraham, and the "most high god" whose high priest had been the Amorite king, Melchizedek.

We learn from Westcott that "in the time of Jerome, Salem was identified with Salem near Scythopolis, where the remains of Melchizedek's palace were shown."⁵ The traditional site of his palace near Scythopolis on the southern border of Galilee serves to prove not only that he was an Amorite king, but that the tradition of him and his "most high god" had survived among the Amoritic Galileans more than three hundred years after the time of Christ.

It was this "most high god" who was the god of the Proto-Nordic Amorites. From the earliest times the Amorites of Galilee had worshipped the Amoritic high god, Adad, whom it is natural to identify with the great Sky-god of the Proto-Nordics and Aryans, *Dyaus Pitar*, or "Heavenly Father", the name for God which Jesus in all probability got from his fellow-Galileans.

The disparity between the religion of the great majority of Galileans and Judaism would appear to have increased rather than diminished as time went on. For one thing, owing to the deportation in 722 B.C. of the ruling class of the Israelitic population of Samaria, located between Judaea and Galilee, and the colonisation of Samaria by a non-Israelitic people, the Galileans, as we have noted, had been cut off from direct contact with the Israelitic population of Judea. For another, since the time that Palestine had come under Greek rule in the fourth century B.C. many more Greeks, as we have also noted, had come into Galilee and northern Palestine than into Judaea, and Galilee had become far more Hellenized than Judaea, which was scarcely Hellenized at all.

In addition, Judaism became more strict in its insistence upon the meticulous observance of the ritual law, of which the rigour had been stiffened by the addition of the Priestly Code to the Hebrew scriptures. Judaism after the Captivity was largely dominated by Babylonian Judaism, which arrogated to itself a superior authority and elaborated the Priestly Code. Thus, the breach between the Galileans and the Judaeans at the time of Jesus was evidently wider than ever.

It is significant that when Jesus preached to the Galileans depreciating the validity of the law and the Sabbath, and when he condemned Phariseeism, as he so often did, these assaults on the core of Judaism met with no dissent from the Galileans themselves. Indeed, one can only conclude that this part of his teaching was one of the causes why the Galileans at once followed him with such enthusiasm and devotion, and in such large numbers. Apparently they welcomed the severance of all connection with Judaism. It is to be noted that the scribes who disputed with him there were said at various places in the Gospels to come from Jerusalem. We read elsewhere of scribes from Jerusalem coming

to keep a watch on John the Baptist, when he was preaching in the desert.

The impression of the general prevalence of orthodox Judaism in Galilee at the time of Jesus' ministry is based merely upon the statements that he preached in the synagogues there. We have already learned that the small population of Judaeans in Galilee was evacuated in the time of the Maccabees. Nor is there any indication that orthodox Jews lived in Galilee in any numbers until after the destruction of Jerusalem by Titus in 70, when many Judaeans fled into Galilee. Thus, it might fairly be inferred from all this that the final redactors of the Gospels, who themselves were obviously pro-Judaic, found more to write about the prevalence of Judaism in Galilee than the facts warranted. Indeed, the impression which these authors evidently sought to convey, that orthodox Judaism was the prevalent religion among the preponderantly Gentile population of Galilee, is patently absurd.

We may derive some pertinent information from the autobiography of the Jewish historian Josephus, in his account of his experience as a governor of Galilee. This was under Roman tutelage during the reign of Agrippa, in the turbulent period just before the outbreak of the Jewish war against the Romans, which resulted in the destruction of Jerusalem in 70. It is obvious from Josephus' account that the Gentile Galileans were wholly distinct and separate from, and much more numerous than, the comparatively small contingent of Judaeans who were there. We cannot suppose these conditions were essentially different in the time of Jesus, only a few years before. Josephus tells us that these Gentile Galileans were disposed to live peaceably under Roman rule; and he had only praise for their good behaviour and reliability. They may have been Galilean Christians who desired to render unto Caesar that which was Caesar's. It was the Judaeans only who caused Josephus trouble. They were constantly raising tumults, from which Josephus, for their own good, tried to restrain them. Indeed, his account is largely one of their ill-advised actions, by which they inevitably brought disaster upon themselves, of their constant intrigues to displace him, and their repeated plots against his life.

From the accounts in all four Gospels of the multitudes that followed Jesus in Galilee, from the time of the Sermon on the Mount onward, it is obvious that this movement embraced the great mass of the Galilean population. It is true, however, that we read of a certain dissent. We read in Mark that after a visit to the Decapolis where his preaching had evidently met with much success, Jesus came back to Nazareth. Here he was received with the jealous disposition to belittle the deeds and fame of this mere son of a carpenter. Jesus was quoted as making the comment: "A prophet is not without honour, but in his own country" (Mark 6:4). This was too good a phrase not to be repeated by Matthew (13:57). The Lucan author, who was much inclined to elaborate what he took from Mark or Matthew, made quite a significant story of it. (Luke 4:16-30). According to him, Jesus first preached in the synagogue in Nazareth, in which, presumably, his hearers were Jews, and read a passage from Isaiah which met with general approval. He then told his hearers something they evidently did not wish to hear. This not only occasioned much murmuring, but, according to the Lucan author, filled them with wrath and caused them to thrust him out of the city, where they sought to throw him down from a height. Thus, the author provided an ample, though hardly convincing, setting for Jesus' comment. We should be more than grateful if the Lucan author had been disposed to tell what it was that Jesus preached to his Jewish audience which caused such wrath and violent dissent. For from it we might have gained a clearer knowledge of what the religion really was which Jesus was preaching in Galilee. John refers to this incident, which was given prominence in the Synoptics, in a most cursory manner, apparently as though he regarded it as apocryphal or of little importance (John 4:44). Matthew also tells of Jesus upbraiding the cities of Chorazin, Bethsaida, and Capernaum for their unrepentance (11:20 ff.) which merely signified their indifference rather than opposition. But these delinquencies do not seem to have been great enough for him to make any further reference to them in his narrative.

All this can scarcely be said to diminish the fact that the Galilean population as a whole gladly embraced the religion of Jesus. Thus, while the Amoritic Galileans at a former time possibly made a

certain syncretism of their own religion with Judaism, they had long before found that it had become so alien to their own inherent religious concepts that under the religious leadership of Jesus they now welcomed the opportunity to divorce themselves from Judaism entirely.

Not only does Luke give his very significant account of how Jesus' preachings violently offended the religious views of his Jewish audience. But the fact should be recalled that the Galileans had inalterably opposed Judaism for many centuries, and had actually rebelled against the Judaic religious and nationalist movement in the time of the Maccabees. Equally significant is the further fact that the Galileans accepted and embraced with enthusiasm and unanimity the religion which Jesus taught. These facts together constitute the strongest kind of evidence that the religion which Jesus taught in Galilee contained not a trace of the Judaism they had so long rejected. The Galileans obviously had cherished religious concepts of their own, and we shall later find further explanation why the religion which Jesus taught in Galilee was so universally accepted by the Galileans, and why it was so violently opposed by the Judeans.

The Samaritans

Palestine in the time of Christ, like Gaul in the time of Caesar, was divided into three parts. These divisions were approximately equal in extent. In the south lay Judaea, the old kingdom of Judah. In the north lay Galilee, which neither geographically nor politically was a part of Judaea. Racially, Galilee was part of the ancient domain of the Amorites, from whom the Galileans of the time of Christ were directly descended.

Between Galilee and Judaea lay Samaria, which was the main territory of the old kingdom of Israel. Sargon conquered and overthrew it in 722 B.C., deported the Israelitic ruling class and replaced them with alien racial elements from other parts of his empire. Still other racial elements were brought into Samaria by Sargon's successors, Esarhaddon and Ashurbanipal. The Samaritan population was eventually composed of racial elements from Media, Elam, Kutha, Erech and other parts of Babylonia, and from Syria as well.

Originally a good part of these immigrant Samaritans had various religions of which the god was often called Baal. Indeed, the Judeans asserted that the Samaritans worshipped seven different heathen gods. For one thing, it is known that in their religion they held sacred the four primary elements of fire, water, earth, and air. This was originally a tenet of the religion of the Medes, which was introduced into the religion of the Persians when the Medes and the Persians became united under the Achæmenians. We know that a part of these immigrant Samaritans were of Median racial stock, which accounts not only for this tenet in their religion but for a certain incidence of blondness among their modern descendants, which is explicable by the fact that the Medes were an Aryan racial stock.

In time the Samaritans made a certain syncretism of their religion with Judaism, and they adopted a Pentateuch which they claimed to be textually more genuine and authentic than that of the Judeans. Likewise, they built a rival temple for themselves on Mount Gerizim, to which there is allusion in Jesus' conversation with the Samaritan woman. This challenge to Judaism by the Samaritans did not improve their relations with the Judeans, and the Judeans linked them with the Galileans as Gentiles. Indeed, the relations between the Samaritans and the Judeans were far from amicable, and no doubt they would often have been at war if they had not both been under foreign rule from the beginning.

We learn that the Samaritans, in their religion, expected the coming of a Messiah, or Christ, of their own, whom they did not regard as a conquering Davidic Messiah, but as a Revealer (*Tabeb*), and a Restorer of God's Truth and of God's Will.⁶ Thus, when the Samaritan woman said to Jesus, "I know that the Messiah cometh which is called Christ," and he replied "I that speak unto thee am he" (John 4: 25-26), Jesus did not mean by this that he regarded himself as the Davidic Messiah, as some might think. For he was no doubt cognizant of this belief of the Samaritans about the coming of their own Christ, as no doubt was John who recounted the incident.

Owing to their antagonism to the Jews and the differences in their religions, it is highly improbable that the Samaritans would

have identified their Messias, or Christ, with the Davidic Messiah. On the contrary, it would appear that they were strongly moved to identify Jesus as their own Christ. For when the Samaritan woman went her way back into the city and told the men there of Jesus and said, "Is not this the Christ?" the men then "went out of the city and came unto him." And afterward many of the Samaritans believed on him and besought him to tarry with them.

We learn of no antagonism between the Samaritans and the Galileans. We read that on one occasion when Jesus was passing through Samaria he was refused lodging in a Samaritan village. But this was because the Samaritans, who cordially hated the Judaeans, thought that he was bound for Jerusalem (Luke 9:53). On all other occasions he and his teachings were hospitably received by the Samaritans, many of whom became his followers. It was only among the Judaeans that he met with inveterate opposition.

Jesus obviously did not share the Judaeans' hostility to the Samaritans. This is evident from the fact that he chose to cite a Samaritan as an exemplar for his followers of the practice of Christian charity, and of one's duty to one's neighbour, in accordance with his second great commandment. And he emphasized his parable by contrasting the action of a Judaic priest and of a Levite with that of the Good Samaritan.

The Galatians

Among the Proto-Nordic stocks that penetrated into Asia Minor were the Galatians, who apparently bore a considerable resemblance to the Galileans in their racial temperament. The Galatians were a Keltic stock which was originally in the valley of the Theiss on the left bank of the Danube, and from whom the province of Galicia and the town of Galatz in Poland took their names. The name Galatian was obviously derived from the same Aryan word root as Kelt and Gaul. The Galatians must have been one of the noblest in appearance of the Nordic stocks. For the figure in that superb example of Greco-Roman sculpture known as "The Dying Gaul" was said to have been one of the *Galatae*.

Early in the third century B.C. the Galatians migrated from the Danube region, down through south-eastern Europe into

Thrace and the Peloponnesus and across the Hellespont into central Asia Minor, where they established the kingdom of Galatia. Under the rule of their king there were three main tribal divisions of the Galatians, and each had its own autonomous canton form of government, such as that which has still survived in Switzerland from the time of the Keltic Helvetii who established it. The kingdom of Galatia, with its capital at Ankara, existed for two hundred and fifty years, and only came to an end in 25 B.C. when it became a part of the Roman Empire.

The Galatians dominated the Phrygian inhabitants of the region they conquered. We cannot tell how far they may have merged their Nordic religion with that of the Phrygians. There were probably occasional contacts between the Galatians and the Galileans, which would have been congenial, because the Galilean temperament came very close to being Keltic. These Galatians, as we know, were among the earliest of racial groups to embrace the Galilean religion of Jesus, and it was to these Keltic Christians that Paul addressed one of his great Epistles.

The Galatians long retained their racial integrity, and more than six hundred years after they had left the Danube, Jerome, in the fourth century, related, in his *Commentary on the Epistle to the Galatians*, that he found a Keltic tongue spoken by them in Asia Minor similar to that he had heard in Treves. Likewise, Sulpicius Severus, a contemporary of Jerome, told, in his *Dialogue on the Virtues of the Eastern Monks*, of the identity of the Keltic tongue spoken by the Galatians with that of the Kelts at Treves in the Rhineland.⁷

THE RACIAL ANTECEDENTS OF JESUS

THE BELIEF that Jesus was a Jew and that the religion he taught arose directly out of Judaism has been widely held. These beliefs have been regarded by many as essential tenets of the Christian faith, and to question them as flagrant heresy. Thus, any effort to reconsider such beliefs or to examine their historicity may encounter not only the natural aversion to abandoning long-held convictions, but a determined opposition as a direct assault upon the Christian faith.

In any attempt to clear up the discrepancies of New Testament history it is obviously of importance to learn if Jesus was indeed a Jew, and how substantial are the grounds for the belief that he was. But if it were determined that Jesus was not a Jew, it could make no alteration whatever in the perfection and beauty of his character, nor in the nature of his close relation to God, which he obviously did not owe to Judaism. Nor should it diminish the loyalty, affection, and veneration of his followers for him. Nor, even if it were found that the religion he taught did not arise directly out of Judaism, and had no essential dependence upon it, would the validity and value of this religion be in the least depreciated. Thus, any attempt to examine the racial and religious background of Jesus should in no wise be regarded as an assault upon the Christian faith. Nor would the Christian faith suffer any diminution of its value to the human world from such an enquiry.

Neither should any evidence that Jesus was not a Jew, or that his religion was not derived from Judaism, be reasonably expected to meet with any opposition from Judaism or from Jewry. For such evidence could cast no reflection upon either. Jewry, indeed could scarcely wish to claim that one whom the Jews of Jesus' time opposed so bitterly, was a Jew, or that the religion he promulgated was so Judaistic in its teachings that it could only have sprung out of Judaism. If such a claim were advanced it would be tantamount to an admission that the adherence to a Judaistic heresy had so far outstripped that to Judaism itself that the inference was inevitable that the newer faith was indeed the truer one.

Since the religion of Jesus is the main, if not the sole, influence in the human world that will go to ameliorate human conditions, and to make human life one of peace, amity, and complete justice between men, it is of the first importance to the Christian world that it should be in possession of the truth, and the whole truth, about Jesus and the religion he taught. Truth is far more indispensable to the future of Christianity than legend, or long-held beliefs which rest upon insubstantial grounds. For the pursuit of an ideal objective cannot be successful as long as the underlying concepts, from which it derives its impetus, are imperfectly or falsely apprehended. Indeed, the ultimate achievement of the objective must fail in so far as such apprehension is in error.

Although it has been widely assumed, as a matter of course, that Jesus was a Jew, the only support for this assumption is its long reiteration. No more factual or historical evidence of its truth is to be found than for the assumption, for example, that all the early races of Babylonia and Palestine were "Semitic" races. Indeed, the whole of the objective evidence as to the racial antecedents of Jesus goes to prove that he was of Proto-Nordic racial antecedents. There is in the first instance, the evidence which we have already cited at length, that the Galileans were of Amoritic derivation, and that the Amorites were of Proto-Nordic racial stock. The Galileans were always called Gentiles, or aliens, by the Jews, and there is no actual evidence, as we shall discover, that Jesus was other than a Galilean.

As to the racial descent of Jesus, Mary, his mother, was said to be of the tribe of Asher, which occupied western Galilee, while the tribe of Naphtali occupied eastern Galilee. Both Asher and Naphatali were "concubine" tribes, and obviously of non-Israelitic racial provenance. Naphtali was unquestionably an Amorite racial stock. Asher was probably largely Hurrian in pre-Israelitic times, but at an early date came under the domination of, and merged with the more numerous and powerful Amorites. There was a close racial connection between the Amorites and the Hurrians as is evidenced, among other things, by the fact that they often intermarried and incorporated the name of the same deity into their proper names. In any event, the Hurrians were a Caucasian, and certainly non-Israelitic, racial stock. Thus, there is

little doubt that Mary, the mother of Jesus, was of non-Israelitic racial stock.

Mary was said to have been born in the land of Zebulun, just over the border from Naphtali, to which Nazareth lay close. We know that a wedge-shaped part of Zebulun extended up between the southern extremities of Naphtali and Asher, and that the Galileans tended to spread over their southern border into the lands of adjacent tribes. The facts that Mary was of the tribe of Asher, that she was born in the corner of Zebulun which lay between Asher and Naphtali, just over the border from Naphtali and six miles from Nazareth, and that Mary with Jesus and Joseph afterward lived in nearby Nazareth, go to form a consistent picture which has the appearance of historical reality. The further fact that there was a Bethlehem six miles from Nazareth just in this corner of Zebulun where Mary was born, which was quite probably her native city, suggests the possibility that it also may have entered into this picture, inasmuch as it was the principal city in this part of Zebulun, as we may know from the record of Joshua's allotment of tribal lands.

Again we find that there was a long-established tradition in regard to Mary, the mother of Jesus, that she had fair hair and blue eyes. She was referred to by early writers as an "Amoritish woman", which goes to confirm her racial antecedents. Also we find that the term "Amurru" was applied in Babylonia, and by the Egyptians as well, to blond racial elements of fair complexion. This again strongly tends to identify Mary with the Proto-Nordic Amorite racial stock in Galilee, for blue eye-colour genetically is of Proto-Nordic racial origin.

Likewise, there was a long-standing tradition in southern Russia, where a large element of the population is of Scythian descent, that Mary, the mother of Jesus, was a Scythian; and the Scythians were an original Aryan stock. There must have been a considerable Scythian element in the city of Scythopolis, which was on the southern border of Galilee and only a few miles from Nazareth, and which had been captured and occupied by the Scythians in the great Scythian invasion in 626 B.C., when they were bought off from invading Egypt by the pharaoh, Psammatachus. Thus, this tradition probably emanated from Scythopolis in the first

instance. It is, however, most unlikely that Mary was a Scythian. But the tradition itself would hardly have arisen if Mary had not been of a blond, blue-eyed Aryan type, like the Scythians.

As to Jesus himself, the tradition that he had fair hair and blue eyes is well supported by the early descriptions of him. This tradition is said to date from the second century, when there were people living who had known those who had seen Jesus. Hence, this tradition can confidently be taken to be authentic, especially since the only object in maintaining and handing down a tradition of this kind would be to preserve the truth. To confirm it there is a description of Jesus which Anselm, writing in the 11th century, quoted from a letter written in the 3rd century, which he had in his possession. This description purported to be based upon first hand accounts, and stated that Jesus had a fair complexion, fair hair, and blue eyes. Even if the authenticity of Anselm's third century letter is challenged, it none the less indicates the existence of a tradition dating from the earliest times which had been carefully handed down throughout the centuries. Thus, Jesus not only lived among a racial group of Proto-Nordic racial origin, but the objective evidence goes to prove that he himself was of Proto-Nordic antecedents.

As for Joseph, if he were thought to be the father of Jesus, as he was by many early Christians, he would at least need to have had a Proto-Nordic descent in his heredity to account for the blondness and blue eyes of Jesus. For such blondness and blue eyes occur in an individual only when the genes for these racial characters are at least latent in the chromosome pattern of both parents, and when *each* parent contributes such genes to the chromosome pattern of an offspring. And we have before noted that the genes for blondness and blue eyes are of Proto-Nordic provenance. Thus, the fact that Jesus had fair hair and blue eyes is indisputable Mendelian evidence of his Proto-Nordic racial antecedents.

Joseph, who is otherwise a rather colourless figure, was claimed to be of the proud line of David and of the tribe of Judah, on account of which we are told he found it necessary to make the long journey with Mary from Nazareth to Bethlehem in Judaea to be numbered for taxation with the tribe of Judah. But if it were

historically true that he was of the royal line of David, it is hardly believable that he would ever have taken for his wife Mary, who was of the concubine tribe of Asher, who were of those *Gentile* Galileans of whom the Israelites thought and spoke so contemptuously.

Those who regard Jesus as of divine paternity and as wholly of a divine nature are in consequence inclined to attach little or no importance to his racial antecedents. But few even of these are altogether uninfluenced by the claims made for his Judaic racial origin. But the objective evidence for his mother's descent, as we have seen, all goes to prove that her racial antecedents were non-Israelitic and Proto-Nordic.

Observation and experience enable one to make certain broad distinctions as to the temperamental character of different racial stocks. If Jesus had been racially Israelitic, it would be reasonable to expect that his personal nature and character would display some evidence of that fact. Perhaps the most uniform and unanimous conviction derived by readers of the Gospels is of the personal character of Jesus. It is a conviction of the entire perfection of his character, of his surpassingly gentle nature, of his infinite capacity for the forgiveness of all human failings, of his unlimited love for, and desire to serve all humanity, and of his fervent wish for peace and goodwill among all men. But these personal qualities are very poor evidence of his Judaic racial character. Nor do they indicate any sort of affinity with the Hebrew prophets. It is a very certain and striking fact that the personal character of Jesus bore no resemblance to that of Abraham, Isaac, Jacob, Moses, David, Isaiah, or any other of the great Israelitic leaders, whatever their virtues may have been; and he was the absolute antithesis of the Messiah of Hebrew prophecy, whom the Israelites expected Yahweh to send to win back the kingdom of David for them. Evidently, one reason why the Jews rejected him as their religious leader was because they felt an antipathy to these personal qualities of Jesus as non-Israelitic.

Thus, all the objective evidence points to the fact that Jesus was of Proto-Nordic, and not of Israelitic, racial provenance. The basis for the claim that Jesus was of Israelitic stock is to be found

in certain references in the Gospels, and a few in the Epistles and Acts. As long as the books of the New Testament, as well as the Old, were regarded as the sacrosanct word of God, no Christian felt at liberty to question them in any respect. Among students of these scriptures, this led to the successful cultivation of the ability to ignore all inconsistencies, and to believe implicitly in the veracity of different accounts which contradict and negate one another. But the majority of Biblical scholars have now come to regard all these scriptures, including the Gospels, not as of divine authorship but as the writings of men, which are properly subject to the same scrutiny and rational analysis for their correct interpretation as are the writings of all other men.

It is well recognised, however, that as the paramount source of information on the life and teachings of Jesus, the Gospels especially contain matter of the highest import and value, which must be treated and interpreted with the greatest care and discrimination. Fortunately, the severest critical enquiry leaves little reason to doubt the authenticity of that part of the Gospels which pertains only to the teachings of Jesus. But such other parts as are extraneous, or tendentious, or of the nature of a commentary do not emerge too well from the stringent critical examination to which they are properly subject.

When we come to examine the testimony of the Gospels, as well as of the Epistles and Acts, as to the Judaism or non-Judaism, of Jesus, we must note that nothing is known as to what was the exact original text of these books, nor of what alterations in them may have occurred through subsequent redactions, which were manifestly numerous. Probably there were fewer changes in the Epistles than in the Gospels, perhaps because there was less occasion and less opportunity for them. As early as A.D. 140 Marcion contended on tenable grounds that substantial alterations had been made in the original Gospel of Luke, and to such a charge the other gospels are conceivably susceptible.

The earliest of the Christian scriptures were the Epistles of Paul, and one of the earliest of these was the Epistle to the Romans. At the beginning of Romans (1: 3), which was addressed to the Judaean Christian community in Rome, Jesus is described as being "of the seed of David according to the flesh." In Hebrews

(2 : 16) he is said to be of the seed of Abraham, and again (1 : 14) to have sprung out of Judah. Once more in II Timothy (2 : 8) he is referred to as of the seed of David. In Acts (13 : 22-23) Paul was said to refer to Jesus as being of the seed of David, and one whom God had raised unto Israel as a Saviour. It was perhaps only natural that Paul, who intensely desired the Christianisation of all Israel, may have been prone to speak of Jesus as being of the Davidic line, especially when he was addressing a Judaic audience, as he was in Romans and Hebrews, and in this instance in Acts. However, it cannot be confidently asserted that these statements were not interpolations by redactors to the original text. In any case, the fact that Paul may have believed them is not the question. The question is whether they were historically true. If these statements in the Epistles and Acts had factual support, we could fairly expect to find some unequivocal evidence in the Gospel accounts of Jesus' life, that he was of Davidic or Israelitic descent.

The comparative study of the Gospels has usually been with the object of harmonising them, and of discovering the respects in which they go to confirm one another. On the other hand, in the comparison of descriptive accounts of the same subject, the respects in which they differ are often of far more significance than those in which they coincide. Thus, the careful analysis and correlation of such variant accounts often opens the way to a further elucidation of the facts and the elimination of error. Indeed, such comparative analysis of variance embodies the basic principle of what is known as the scientific method.

It was formerly thought that the many instances in which the Synoptic Gospels of Matthew, Mark, and Luke confirmed one another was the strongest kind of evidence of their factual accuracy. But Biblical scholars are now generally agreed that Mark was the earliest of these Gospels, its narrative being closely followed by Matthew and Luke, and that such coinciding accounts, instead of being independent evidence, were largely repetitions of Mark by Matthew and Luke. This is a practice which has been frequent enough among historians, and which has frequently served to perpetuate error.

Matthew and Luke closely followed Mark in their narrative,

and supplemented him from other sources. But Matthew and Luke contain much in the way of commentary and other extraneous matter not found in Mark. The Gospel of John differs widely from the other three. It has sometimes been held that the Synoptics were more to be relied upon than John, because it was the evidence of three against one; but in reality on points on which John fails to agree with the Synoptics the issue is in most cases simply between John and Mark in the first instance.

Some scholars are inclined to call Mark's Greek poor. But one is rather struck by his economy of words in telling his story. His Gospel is little more than half the length of the others' and yet it seems equally adequate. He appears desirous of sticking close to the story he has to tell, and introduces little or nothing that is extraneous to it. He appears to have been actuated solely by the purpose of giving a careful and accurate account of what he had learned of the sayings and doings of Jesus and of the events in his ministry, and to prove that he was divine. He prefaced his Gospel with no preamble, but at once began with the preaching of John and the baptism of Jesus. Nowhere does he convey any intimation that Jesus was of Israelitic descent. It is notable that in Mark's narrative the action took place entirely in Galilee until the last week of Jesus' life, when he journeyed to Jerusalem. Not once in Galilee was Jesus called the son of David. But afterwards on the way up from Jericho to Jerusalem, we read of blind Bartimaeus begging by the wayside, who, when he heard that Jesus of Nazareth was passing by, began to cry out, "Jesus thou son of David, have mercy upon me" (10 : 46). This was shortly before the end of his ministry, and no doubt his reputation for teaching and healing could have caused Judaeans who had heard of him to think and speak of him as a son of David. Shortly afterwards follows the account of his coming to Jerusalem, when he was said to have been hailed on the way with hosannas and as coming in the name of the Lord and the kingdom of David. Here, again, this would naturally be because of the reputation he had gained. On the other hand, Mark tells that Jesus, while teaching in the Temple, propounded the question: "How say the scribes that Christ is the son of David?" (12 : 35). He then adduced a theological argument to prove that Christ could not have been the son of

David. We can scarcely believe that Mark did not agree with Jesus' argument that the Christ could not be the son of David, which he saw fit to record. The account of this incident was repeated by both Matthew and Luke. At no other place in Mark is the possibility of Jesus' being of the Davidic line touched upon. Nor is there any word in Mark about Jesus' being born in Bethlehem. Whatever Mark himself may have thought about the racial descent of Jesus, he evidently did not think that it had any essential bearing upon his main thesis. He was only concerned to give an accurate account of the teachings of Jesus and to convince readers of his divinity. If Mark thought it was essential to the Christian faith to believe that Jesus was of the line of David and that he was the Judaic Messiah, it is unthinkable that he should have made no mention of it whatever.

The Gospel of Matthew begins, not like Mark with the preaching of John, but with "the generation of Jesus Christ, the son of David, the son of Abraham." The author then named a direct succession of fourteen progenitors from Abraham down to David, of another fourteen from David to Jechonias, who was carried away to Babylon, and another fourteen from Jechonias down to Joseph and Jesus. This was obviously intended to establish as a positive historical fact that Jesus was unquestionably of Israelitic descent, and that through Joseph he was directly descended from David and Abraham.

Measurement by generations is one of the most useful means of computing and verifying chronology, and the experience of modern chronologists is that the average length of generations in these early times can be safely reckoned at about twenty years. Hence, according to this genealogy, the Babylonian Captivity and the deportation of Jechonias should have occurred about 280 B.C., and the reign of David about 560 B.C. But the Babylonian Captivity began in 586 B.C., and David reigned from about 1000 to 960 B.C.

Obviously, the chronological error in this genealogy is so great that it entirely rules out its authenticity. Hence, this genealogy which is assumed to trace the descent of Joseph, and of Jesus, from David, and upon the accuracy and veracity of which all subsequent references to Jesus as of the line of David must depend

for their credibility, cannot be regarded as having any historical authority whatever. Indeed, the weakness of this basic evidence of Jesus' Israelitic descent only serves to invalidate all further references to it, and to strengthen the conviction of his non-Israelitic and Galilean antecedents.

There immediately follows, in this first chapter of Matthew, the account of the Virgin Mary being with child by the Holy Ghost, and of the appearance of the Angel of the Lord to Joseph, all of which, the author comments, was "done that it might be fulfilled which was spoken" by the prophet. This inevitably raises the question in one's mind as to whether the author was seeking to establish the Israelitic descent of Jesus from David, through the fatherhood of Joseph, or, on the other hand, his divine paternity, and the doctrine of the Virgin Birth. Readers are obviously expected to believe both. Indeed, one seriously wonders how these two doctrines, which appear one after the other in Chapter I, and which plainly negate one another, could possibly have been by the same hand and have had a common source.

The second chapter of Matthew tells of the birth of Jesus in Bethlehem of Judaea, of the flight of Joseph and Mary into Egypt with the infant Jesus to escape Herod's wrath, of Herod's slaughter of the Innocents in Bethlehem, and of the return of the Holy Family to Nazareth only after the death of Herod. The author confirmed the birth of Jesus in Bethlehem, where it was thought that a ruler of Israel of the line of David needed to be born, by the comment that it was so written by the prophet. Likewise, he confirmed the flight into Egypt and not returning to Nazareth until after Herod's death, by attributing these occurrences to the fulfillment of Hebrew prophecy.

But a serious difficulty arises in regard to this whole story, namely, as to its correlation with the reign of Herod. The year known as A.D. 1, was declared by the early church historian, Eusebius, in the first half of the fourth century, to mark the year of the birth of Jesus. Eusebius recorded in his history that Jesus was born in the forty-second year of the reign of the Emperor Augustus, and the twenty-eighth year after the submission of Egypt and the death of Antony and Cleopatra. The ensuing year was subsequently adopted as A.D. 1, or the first year of our Lord's life, and

thus became the year from which all Christian chronology is reckoned. Clement of Alexandria, a century before Eusebius, had reckoned the birth of Jesus to have been in this same year, and in the sixth century Dionysius Exiguus, a learned Roman monk, and the scholar Cassiodorus, the historian of the Ostrogoths, likewise confirmed this year as the correct date of the birth of Jesus.

It would appear that Eusebius was in a singularly advantageous position to determine this date with accuracy. He lived in the reign of Constantine and enjoyed the emperor's favour. He was bishop of Caesarea in Palestine, and among other things he assisted the emperor in determining the site of the Holy Sepulchre. Thus, in addition to being a scholar who was thoroughly familiar with all the literature, Eusebius no doubt had access to the imperial records in which there had been no break in continuity from the time of Christ to the time of Eusebius. Nor is there any discoverable reason why Eusebius, Clement, and other early authorities, should have wished to make this date other than the true one.

It was not until this date had long been established as the basis of Christian chronology that it became evident that account needed to be taken of the historical fact that Herod had died in 4 B.C. Consequently, it has only been by seeking some means of dating back the birth of Jesus to 5 B.C., or earlier, that the story in Matthew could be made to bear a semblance to historical truth, and to coincide with the account in Matthew of Herod's slaughter of the Innocents and the flight of Mary and Joseph into Egypt to escape Herod's malign design. Under ordinary circumstances it would be recognised that this story was indefensible because the author was so poor a historian that he did not know when Herod died. Or perhaps he assumed that his readers would more readily believe fiction than fact, which is still largely true.

It is not known how long an interval there was between Mark, which was written between 67 and 70, and Matthew, which was written some years later. But the question of the Judaic origin of Jesus appears to have arisen in that interval. There is evidence that at least as early as the last quarter of the first century many followers of Jesus rejected the claims for his connection with Judaism. Thus, it is not improbable that the design of this geneal-

ogy and the story of the Bethlehem birth, with which the author of Matthew prefaced his Gospel, was to combat such opposition.

The third chapter of Matthew began with the preaching of John, where Mark began. From here onward Matthew followed Mark, with many invaluable additions from other sources about the words and teachings of Jesus. But Matthew is far more inclined than Mark, Luke or John, to attribute events to the fulfilment of Hebrew prophecy, and to assume that Jesus' main purpose was to save the lost sheep of Israel. The fact that the Gospel of Mark appears to have emanated from Rome and that of Matthew from Palestine, may have some bearing on these points.

At five different places in Matthew, various people, including those who hailed Jesus on his way to Jerusalem, are said to have called Jesus the son of David. As we have said, it would not be in the least surprising if some Judaeans at that time, who had heard remarkable accounts of Jesus' healing powers, should think that he was the coming Judaic Messiah, and hail him as the son of David. But it is obvious that even if many more people than are cited in Matthew had actually done so, it would not in the least go to establish as a fact that Jesus was of the lineage of David, or that he himself thought so. Thus, such references have no value as evidence to the fact. Manifestly the author in Matthew would have cited real and positive evidence had he known of any.

The Gospel of Luke closely resembles that of Matthew in setting out first of all to convince the reader of the Davidic descent of Jesus. If the question of the Judaism of Jesus had arisen in the period before Matthew's Gospel appeared, it would seem that it had subsequently become still more acute. That would explain why the author of the first two chapters of Luke manifestly strove to close all the obvious and vulnerable gaps in Matthew's account of Jesus' Judaic and Davidic descent.

Thus, the Gospel of Luke begins not with the preaching of John, but with the lineage of John, upon which the author built an elaborate thesis. We are told that John's father, Zacharias, was a Judaic priest, and that his mother, Elizabeth, was of the daughters of Aaron, which could leave no doubt of John's Judaism. We are then told that Mary, who was then espoused to Joseph and had recently received the annunciation that she was with child by

the Holy Ghost, journeyed all the way from Nazareth in Galilee to the hill country of Judaea beyond Jerusalem to see Elizabeth, who was said to be her cousin, and who was then six months with child. After staying three months, Mary returned to Nazareth. Shortly afterward, we are told, John was born, and was regularly circumcised on the eighth day. The child grew and waxed strong. But for some unknown reason he is found to have become a denizen of the desert.

The second chapter of Luke, as that of Matthew, related the story of the Bethlehem birth of Jesus. The author does not tell us that this happened in the reign of Herod, nor does he ever mention Herod. He says that Joseph, being of the lineage of David, had to go to Bethlehem to register for a census ordained by Caesar Augustus, which he says was the first census made by Cyrenius, the governor of Syria. Joseph took with him Mary, who was great with child. After Jesus was born, however, they did not immediately flee to Egypt to escape Herod's slaughter of the Innocents, and remain there until after Herod's death. On the contrary, they tarried in Bethlehem until after the eighth day when the child was circumcised. Afterwards they brought the infant Jesus to Jerusalem to present him to the Lord as their first-born, which would be after forty days, and to make sacrifices in the Temple according to the law of the Lord. "And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth." The author adds that Jesus' parents went every year to Jerusalem at the feast of the Passover. And when he was twelve years old they went up to Jerusalem as usual and, missing him, they found him after three days in the Temple, sitting at the feet of the doctors, both hearing them and asking them questions.

Thus, the story in Luke diverged markedly from that in Matthew. Different conjectures might be offered to explain this wide variance. Possibly the Lucan author had never before heard the story of Herod's slaughter of the Innocents, or perhaps he did not believe it, or perhaps he had learned that Herod had died before Jesus was born. His failure even to mention Herod, on whom the first story essentially depended for its interest and effect, is certainly extraordinary. In any event he would appear to have been actuated

by a different motive from the author of Matthew, who in relating the story of Jesus' birth in Bethlehem, evidently sought to make a heart-gripping story of the dire fate that threatened the infant Jesus, which more ordinary infants did not escape. The motive of the Lucan author, on the other hand, was not only to confirm the birth of Jesus in Bethlehem, but obviously also to prove the devotion of Joseph and his family to orthodox Judaism: by telling how Jesus had been regularly circumcised on the eighth day; how he had been presented to the Lord in the Temple; how the family used to go every year to Jerusalem at the feast of the Passover; and how Jesus as a child had displayed a deep and precocious interest in orthodox Judaism.

Moreover, the Lucan author was at much pains to give John also a Judaic and priestly background, although John appears in the other Gospels only as an unorthodox preacher who issued from the desert clad in a camel's hair tunic with a girdle of skins about his loins. Indeed, it is hard to think of John as other than a simple and unsophisticated Galilean like Jesus.

But perhaps the Lucan author of this revised story most of all wished to record the circumcision both of Jesus and of John, and to persuade his readers that both of John's parents were thoroughly Judaic, and that his mother was of the daughters of Aaron, and a cousin of Mary, the mother of Jesus. Thus, with Joseph of the line of David, this author made out the Holy Family to be quintessentially Judaic, despite the fact that Jesus was not known in the other Gospels as anything but a Galilean. He obviously included everything in his story that went to make the Judaization of Jesus and his religion thorough and complete.

However, we need to examine how far the story possesses validity as historical fact. For it described events which either were, or were not, historical. It receives no confirmation from the other Gospels or elsewhere, and hence its veracity must be judged solely from its own inherent consistency.

The story in Matthew was manifestly the earlier story, and that in Luke was obviously built upon it. But the historicity of the first story, from which the second one was taken, is badly shaken by its having been set in the reign of Herod, and further by the fact that Josephus, in his history, conveys no intimation of

Herod's slaughter of the Innocents, or the imposition of any tax during his reign, although he covers the whole of it, and more especially the details of its last few years.

The Lucan author evidently tries to improve the verisimilitude of the story by placing it at a less vulnerable date, and by offering a plausible reason for Joseph's taking Mary, when she was great with child, all the way from Nazareth across Samaria and Judaea to Bethlehem beyond Jerusalem. Thus, in the parts in which the two stories agree, the veracity of the second story depends upon that of the first, from which it was taken, and the parts which do not agree may be seen flatly to contradict one another. Granting for the moment that Jesus was born in Bethlehem of Judaea, Joseph and his family either fled at once from Bethlehem to Egypt and remained there until after Herod's death, or on the contrary, they tarried long enough in Bethlehem to have the infant Jesus circumcised on the eighth day, and then went to Jerusalem to offer the infant Jesus as their first-born forty days after circumcision, after which, without ever going to Egypt, they returned to Nazareth, wholly ignoring the Herodian peril. It would have been wholly impossible for them to have done both of these things at the same time, and one of them at least cannot possibly be true.

Evidently here in Luke the author was eager to adduce everything that would go to prove the Judaism of Jesus, and perhaps more particularly to record his circumcision, which had to be on the eighth day after his birth, and which, if it must be accepted as historical, would be irrefutable evidence of his Judaism. It should be carefully noted, however, that this is the sole instance in the Gospels in which the circumcision of Jesus is mentioned, and that it occurs in the second chapter of Luke, which Marcion insisted was an interpolation into the original text. Thus, for more than one reason, this story is open to the gravest doubt.

The Lucan author evidently had good and sufficient reasons for eliminating Herod and the slaughter of the Innocents from his story. On the other hand, he retained that part of the story which tells of Joseph and Mary's going to Bethlehem and Jesus' being born there, and he supplied an apparently consistent reason for Joseph and Mary's going there. Then for the flight to Egypt he substituted the circumcision of Jesus and the visit to Jerusalem.

But if the circumcision and the Jerusalem visit had actually occurred, they must have formed an essential part of the original account. Inasmuch as they did not, they cannot be thought to have been anything more than an ingenious conception of the Lucan author.

Moreover, the Lucan author's chronology does not stand up under scrutiny any better than that of the story by Matthew. It is stated in Luke (2 : 1-3) that Caesar Augustus decreed that all the world should be numbered, that this census was first made when Cyrenius was governor of Syria, and that all went up to be listed, every one in his own city. This ostensibly furnished the occasion for Joseph's going to Bethlehem of Judaea, because he was said to be of the line of David. But in the first instance, there is no evidence whatever that Caesar Augustus or his deputy, ever ordered that the Jews should go to the city of their birth, wherever it happened to be, in order to be numbered. Moreover, while there is historical evidence that Cyrenius, or Quirinius, was governor of Syria from 10 B.C. to 7 B.C., at which time Herod was the ruler of Judaea, there is no evidence at all that such a tax was levied in Judaea in this period, either by Cyrenius or by Herod.

We may learn from Josephus, however, that in A.D. 6, ten years after the death of Herod and six years after the birth of Jesus, when Judaea had been added to the province of Syria and when Coponius was procurator of Judaea, Cyrenius, who was now governor of Judaea as well as of Syria, was sent by Augustus to take a census and make a valuation in Syria and Judaea, and to levy a tax. Josephus relates that the Jews at first took the report of this taxation very ill, but that most of them were persuaded by the high priest, Joazar, to abandon opposition to it. Others, however, could not be persuaded, and asserted that it was the introduction of slavery and incited a revolt. This taxation is referred to in Acts (5 : 31) as a unique event.

Those, however, who seek to synthesize these two stories in Matthew and Luke, and to retain Herod, insist that the tax was first levied when Cyrenius was first governor of Syria. Cyrenius was of course governor of Syria when the tax of A.D. 6 was levied, and when Judaea was under the governor of Syria. But if such a tax had been imposed in Judaea in the period from 10 B.C. to

7 B.C. when Cyrenius was governor of Syria and Herod was king of Judaea, or at any time before Herod's death in 4 B.C., we should naturally expect that Josephus would have given some account of, or made some reference to this tax in his history, as he did of the tax in A.D. 6. But he made no mention of it, which is practically decisive against its historicity, particularly since no *Roman* census and taxation could have been taken in Judaea under the Herods before A.D. 6.

Though the apologists have been hard pressed to synthesize the two stories in Matthew and Luke, they are obviously reluctant to relinquish either. They do not wish to throw Herod over entirely, nor the slaughter of the Innocents; and to enable Joseph and Mary to go to Bethlehem, before the death of Herod, they place their main reliance upon the statement in Luke that a tax of Caesar Augustus was first levied when Cyrenius was governor of Syria. Not being able to find any evidence that such a tax was levied in Judaea before A.D. 6, they nevertheless plead that such a tax *must* have been levied when Cyrenius was first governor of Syria, and that the tax of A.D. 6 *must* have been the *second* tax. Thus, in order to retain Herod and the slaughter of the Innocents they cannot admit that the birth of Jesus was later than 5 B.C. But they have not been able to find any evidence, or even an early intimation, that his birth occurred in that, or any previous year. And Luke, upon whom they so greatly rely, definitely says that Jesus was about thirty at the time of his ministry, instead of thirty-five or more. Anyhow, all this is of little avail. For the task still remains to reconcile the visit of the Holy Family to Jerusalem with their coincident flight to Egypt.

Hence, we do not find that the second version of this story can make any greater claim to historical reality than the first. If it were a historical fact that Jesus was descended from David and that he was born in Bethlehem of Judaea, the evidence for these facts would be just as unassailable and just as uncontradictory as the evidence in the Gospels of his crucifixion. But neither of the two stories of his birth in Bethlehem of Judaea can stand up under scrutiny, because they contradict each other in essentials and both go against the facts of authentic contemporary history. The two stories agree only on Mary and Joseph's going to Bethlehem and

on Jesus' being born there. On all other essentials they contradict each other. Thus, instead of supplementing each other as independent accounts of a historical fact, they go to defeat each other by their flat contradictions.

The obvious explanation of these contradictory accounts is that they do not relate to a historical fact, but are essentially legendary, if not purely fictional. Indeed, the entire inconsistency of these two stories, taken together, and the emptiness (beyond mere reiteration) of the references to Jesus' being of the line of David, only go to make it more than doubtful if Joseph and Mary ever went to Bethlehem of Judaea. But let it be noted, that such efforts to sift out historical fact in no way menace the faith in Jesus, nor do they subtract one iota from the value to humanity of his teachings.

None the less it seems a pity that what has become a most cherished Christian legend should need to be questioned. But truth is more precious than sentiment; and we cannot avoid the conclusion that the essential object of this legend was to support and confirm the claim, that by being born in Bethlehem of Judaea Jesus was the Davidic Messiah, by means of a subtle and adroit appeal to human sentiment and sympathy in its tender interest in infancy and in motherhood.

On the other hand, as we have noted, there was in Zebulon, about six miles from Nazareth, another Bethlehem, in or near which Mary was probably born, where she quite probably lived when she was espoused to Joseph, and where, not inconceivably, Jesus was born.

The third chapter of Luke, as that of Matthew, begins with the preaching of John. But immediately after the baptism of Jesus the continuity of the narrative is broken by the interjection of a genealogy tracing the descent of Jesus through Joseph back to David, Abraham, and Adam. Forty-two progenitors are cited from Jesus to David, which is fourteen more than in Matthew, and the lists give entirely different names; nor is there any reference to the period of the Babylonian Captivity. There are fourteen between David and Abraham which are identical with those in Matthew; and there are twenty between Abraham and Adam. No more value can be claimed for this genealogy than for that in

Matthew, for if an authentic genealogy of Joseph, tracing his decent from David, had been extant, it is certain that these genealogies in Matthew and Luke would have been identical, and not widely at variance both in names and in the number of generations. Hence, this genealogy in Luke can no more be taken as evidence of the Davidic descent of Joseph, and of Jesus, than that in Matthew.

In the remainder of Luke only once does anyone call Jesus the son of David (18 : 35). This was a blind beggar on the way from Jericho up to Jerusalem, and it was evidently a repetition of Mark's story of blind Bartimaeus. On the other hand, Luke tells that ten lepers in Samaria cried out to him, "Jesus Master, have mercy upon us." Luke further relates that the multitude that strewed palm leaves before Jesus on his way to Jerusalem hailed him, saying: "Blessed is the king coming in the name of the Lord." This of course was a repetition of Mark and Matthew and, as we have before noted, it is not surprising that the Judaeans should so hail him; but it is no evidence that he was of the Davidic line or that he regarded himself as the Judaic Messiah. It is significant, on the other hand, that Luke tells us that the Samaritan lepers, who were not Judaeans, simply hailed him as Master.

From the absence in the body of Luke's narrative of any marked pro-Judaic bias, the introduction of the genealogy into the third chapter has the appearance of being an interpolation by a redactor. Moreover, it is to be noted that the charge by Marcion that the first and second chapters of Luke were additions to the original text of Luke cannot be summarily dismissed, as we shall see. Thus, to challenge anything in the first two chapters of Luke or the interpolated genealogy, may be merely to challenge the work of interpolators and redactors, rather than to challenge the Gospel of Luke itself.

Indeed, it is a striking fact that the first two chapters, both of Matthew and Luke, are essentially concerned with the incompatible claims for Jesus' descent from David, and for his divine paternity. The fact that neither Mark nor John incorporated either of these claims into their Gospels, nor said anything on these subjects, strongly suggests the probability that both of these prefatory chapters in Matthew and Luke may have been

additions by redactors. Moreover, while Matthew and Luke closely followed the narrative of Mark, they began to do so only in their third chapters. The first two chapters, of both Matthew and Luke, contain nothing from Mark, and could easily have been added at the beginning of a Gospel narrative which followed Mark's narrative.

The Gospel of John apparently had a divided authorship. One part of it stressed the identification of Jesus with the *Logos*, or "Word", by which Jesus was personified as the embodiment of Divine Truth; a second part stressed and sought to confirm the authority of the Twelve Apostles over the Church; and a third part apparently represented the testimony of one who had first-hand knowledge of the events in the ministry of Jesus. No reason can be found for doubting the statement of Irenaeus, from information he probably received from Polycarp who was a disciple of St. John, that John himself wrote a Gospel to confute Cerinthus. Nor is it probable that this original Gospel of St. John's formed no part of the Gospel afterward called St. John's. Indeed, it is reasonable to suppose that some part of this early Gospel of John's formed the basis of the later compilation, known as the Gospel according to St. John.

The assumption that the Apostle John lived in Ephesus until well on in the second century was probably due to his being confused with another John who wrote the Book of Revelation, was exiled to Patmos, and afterwards lived in Ephesus. On the other hand, the statement that the Apostle John was martyred at an early date seems most likely true. For it is difficult to believe that Ignatius, who was bishop of Antioch and a devoted disciple of the Apostle John, and who passed through Ephesus in 107 on his way to Rome to be martyred, would have omitted to mention the Apostle John in the epistle he wrote shortly afterward to the church in Ephesus, if the Apostle had then been alive and living in Ephesus.

The portrait of Jesus in the Gospel of John was that of one whom the author knew intimately. One may even learn from him that Jesus possessed a gentle humour, as for example, in his conversation with the Samaritan woman at the well, and when he said of Nathaniel, "Behold an Israelite indeed, in whom is no

guile." If Matthew, the Apostle, had really been the author of any part of the Gospel that bears his name, it would be strange indeed that he should have displayed little or no personal knowledge of Jesus.

However, we are here concerned only with the possible evidence in John as to whether Jesus was of Judaic or non-Judaic descent. The only thing in the Gospel of John that might be construed as an intimation that Jesus was a Jew is in the fourth chapter, in the conversation between Jesus and the Samaritan woman at the well. This has sometimes been taken as an admission by Jesus that he was a Jew. But an analysis of the conversation will dissipate such an interpretation. This story perhaps contains a more intimate human interest than any other in the Gospels. Among other things it demonstrates that Jesus was a consummate master of the gentle art of persuasion.

The Samaritan woman mistook Jesus for a Jew, and spoke about the differences between the Samaritans and the Jews. But Jesus was evidently disposed to humour her in this delusion about him because he had more important things to communicate. He first told her facts about herself and concerning her previous life. From this she became convinced that he was a prophet, still thinking that he was a Jew. She then defended the worship of the Samaritans on their mountain, obviously referring to the Samaritan temple on Mount Gerizim, and assuming that he contended that the Temple in Jerusalem was the only proper place to worship. Jesus replied that the time would come when neither on their mountain nor in Jerusalem would they worship the Father, the implications of which are obvious and significant. Still humouring her, he said: "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." But obviously Jesus was merely humouring her delusion that he was a Jew, and it was no more an admission by him that he was a Jew than it was that salvation was of the Jews. For what he himself obviously meant, which the Samaritan woman later came to see, was that *salvation came only through him, and by the worship of his Father*, neither on their mountain nor at Jerusalem. This is further confirmed by the subsequent part of this Samaritan episode, which pertains more to Jesus' religious position than to his racial descent, and to which

we have before referred. The episode occurred early in his ministry, when he no doubt had great hope of converting the Jews to his faith, and it is evident that at this early time he did not wish to display any opposition to Judaism. John obviously wished to record this incident faithfully, as one may find he did the later disillusionment of Jesus.

Again, John recorded how on Jesus's coming to Jerusalem the people strewed palm leaves before him and cried: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (12: 13). John indicates that this enthusiastic ovation by these Judaeans was largely due to the report that had gone about of the recent raising of Lazarus. But, as we have already noted, this was in no sense evidence that Jesus was of the line of David, nor that he was the Judaic Messiah. Nor does it indicate that John thought so. He was merely giving a faithful account of the incident, of which he was quite probably an eyewitness.

It is a notable fact that Jesus never spoke of himself, either in the Gospel of John or elsewhere, as a Jew. And he always spoke of the Jews, and to Jews, not as though he were one of them but as though they were a different people, and of a different race from himself, just as anyone else who was not a Jew would speak of, or to, them. When he said of Nathaniel, "Behold an Israelite indeed, in whom is no guile," this was anything but an indication that he regarded himself as one, and it apparently expressed the idea that Galileans in general, and no doubt John, entertained about Jews. Nor did Jesus ever refer to himself as the son of David. But, as we have seen, on one occasion, which is recorded in all three of the Synoptic Gospels, he argued against the possibility of it. On the other hand, he frequently referred to himself as the Son of God.

In one discussion with the Jews (7: 50-52) when Nicodemus came to the support of Jesus, the Jews made the ironical suggestion that Nicodemus, as well as Jesus, must also be a Galilean. And they added, "Search and look: for out of Galilee ariseth no prophet." Certainly these Israelites regarded Jesus as a Galilean and did not think that he was of the Davidic line, or born in Bethlehem of Judaea.

One cannot read in the eighth chapter the long discussion he had with the Jews and still think that he considered himself one

of them. More than once Jesus referred to the Jews as being of the seed of Abraham, but he always said "ye", and never "we", even by implication. Among other things, he said to them: "I speak that which I have seen with my Father: and ye do that which ye have seen with your father" (John 8 : 38). He finally said to them that they were of their father the devil, which could scarcely be taken as an admission of consanguinity. Likewise, the Jews spoke of *our* father Abraham, but not of Abraham being both their and his father. And they finally called him a Samaritan, which represented the Judaean idea of all that was racially and religiously alien to them.

These accounts, as well as much else in John's narrative, give one a strong impression of being conscientiously faithful accounts of events of which the author had personal knowledge. Thus, it is evident that there was a mutual recognition of the fact, both by Jesus and by the Judaeans, that he was not of their race nor they of his: and it is implicit in John's narrative that he himself also was of the same opinion.

We find the most convincing evidence that Jesus was not a Jew in the account John gives of the last hours of Jesus' life. No one can doubt that Jesus was honest, straightforward, and courageous to the end. After he was first taken and examined by the high priest Caiaphas, as to the doctrines he taught, Jesus answered: "I spake openly to the world . . . and in secret have I said nothing" (18 : 20). In his further examination by Pilate, which is there for all to read, Pilate asked Jesus if he was king of the Jews. Jesus asked Pilate in turn if he said this of himself, or if he had been told it by others. Pilate answered, "Am I a Jew?" by which he obviously meant that he was not voicing his own opinion but merely repeating a charge brought by the Jews. Pilate then asked Jesus why the other chief priests of the nation had delivered him up. Jesus then clearly repudiated the Jews as his nation, by saying that his kingdom was not of this world, and that if it were his followers would fight that he should not be delivered to the Jews. Pilate then asked him if he were indeed a king, to which he made a reply that proved not only his courage, but his complete unworldliness and spirituality. No one can possibly think that if Jesus had been a Jew he would have evaded

admitting it, or even not have sought to assert it, at what he well knew was the last hour of his life.

Thus, in weighing the testimony of the Gospels as to the Judaism of Jesus, little or nothing can be found that could be regarded even as tentative evidence in support of the claim that Jesus was a Jew. On the other hand, much can be found which strongly goes to negate the claim, and more, including all the objective evidence, that goes to prove that he was not a Jew.

As to the Gospel authors themselves, we can find no clear indication of Mark's position on the subject. Matthew, or some redactor of Matthew, apparently believed, or wished to persuade his readers, that Jesus was a Judaeon of the line of David. But, as we have seen, the attempts to prove it failed signally. Apart from the first two chapters of Luke and the interjected genealogy in the beginning of the third chapter, there is little in the remainder of Luke to indicate that the author believed, or sought to create the impression, that Jesus was a Jew. This might appear to afford some further support for the view that the first and second chapters, and the genealogy in Luke, were later additions. When we come to John, who knew Jesus as no other one of whom we have any knowledge knew him, there can be no doubt of John's position. Solely from John's account of Jesus' examination before Pilate, it is obvious that John never entertained the thought that Jesus was a Jew.

However, the racial antecedents of Jesus will no doubt long remain a field of controversy. For many will cling to arbitrary statements to which they have pinned their faith, although they are devoid of any substantial support. It may be seen that many elaborate efforts were made from those in the Gospel of Matthew onward, which strove to show that Jesus, his family, his family connection, and John the Baptist, all being of Galilee, were none the less unquestionably Judaic. This only goes to confirm the suspicion that all this was part of a widely concerted design to conceal that Jesus was a Galilean of Amoritic and Proto-Nordic descent who had taught a religion in Galilee which was widely accepted by the Galileans, and which was wholly alien to that of Judaism. But it was justly calculated that these efforts, by their multiplicity and reiteration, would convince many that Jesus was

a Jew who taught a Judaistic religion in Galilee that was entirely dependent upon Judaism for its origination and intimately connected with it; and probably the first reason they would give for thinking so would be, "Well, of course Jesus was a Jew."

*Chapter VII*THE GALILEAN BACKGROUND OF THE
RELIGION OF JESUS

THE religious background of Jesus may be said to go back to the legend of Abram, and beyond that to the early religion of the Amorites. We have previously traced how in the early contacts of the Israelites with the Amorites there occurred a certain amalgamation of some of the Amorites with the Israelites, whereby some Amorite groups became included in the Israelitic tribal confederation. Following this amalgamation there was evidently a merger of an Amoritic ancestral Abraham with the Israelitic patriarch who came to be called Abraham. We now need to follow the subsequent implications of this merger.

We are indebted to the Hebrew scriptures for a picture of the Amoritic Abraham. But we cannot certainly say how the Amorites originally regarded him. For it is more than probable that this picture was retouched to conform it to Hebrew requirements. Probably the Amorites regarded their Abraham as their eponymous ancestor and associated him in some way with their former conquest of Ur; but they can scarcely have regarded him as a Chaldaean, a thousand years or so before the Chaldeans were ever heard of. Apparently wherever the Amorites were located in Canaan, their own Abraham was the object of religious observances in their sanctuaries, probably in the nature of ancestor worship, but obviously they did not regard him as their high god, who was called Adad; and of whom we know from the Code of Hammurabi, the great Amorite king of the First Babylonian Dynasty, and from other archaeological evidence. There can be little doubt that it was this "most high god" of the Amorites, of whom Melchizedek was said to be the high priest in Genesis XIV.

One more reference to Melchizedek occurs in the Hebrew scriptures, in the 110th Psalm. In the fourth verse of this Psalm it says: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Thus, in this Amoritic-Israelitic amalgamation Melchizedek and the Amorites' high god were accorded a certain recognition in the Hebrew

scriptures, possibly for the purpose of holding the merger together.

It is only when we come to the Epistle to the Hebrews in the New Testament that we are enabled to learn something more of the true nature of the religion of the Amorites, and to realise that the Amoritic concept of God most probably still survived in the religion of the Amoritic Galileans, and that their religion may have lain at the basis of the religion which the Galilean Jesus taught in Galilee.

The Epistle to the Hebrews was included among the epistles of St. Paul. Most authorities, however, of early as of later times, have attributed its composition to an author other than St. Paul; though, with few exceptions, the great majority of them have agreed that it reflected Paul's own thought.

On the other hand, a trend of opinion has existed from an early time to the present which repudiates it as Pauline, and maintains that its address to the Hebrews is unauthentic and meaningless, and that its significance does not go beyond being an eloquent exhortation to Christians. In all the early copies of the Christian scriptures hitherto extant, the oldest of which dates from not earlier than the fourth century, this epistle is given last place among St. Paul's Epistles, except in some copies that do not include it at all. But in the lately discovered Chester Beatty Papyrus, which is an early third century copy of these scriptures, and which antedates the oldest of the others by at least a century, Hebrews is given second place among Paul's epistles, between Romans and Corinthians. This would indicate that in the third century and prior to that time, Hebrews, along with Romans and Corinthians, was deemed to be an equally authentic epistle of St. Paul's. Hence, the effort to cast doubt upon its authenticity would appear to have met with little support until after the third century.

The grounds for denying that this Epistle was authentically Pauline have been that it was not written in St. Paul's usual epistolary style, and did not contain his usual epistolary greetings to friends; and much is made of the admission that it was not actually written by St. Paul. But all this may be seen to be exceedingly weak in face of the fact that this Epistle was manifestly

regarded and accepted in the early church as authentically Pauline, and later canonized by it as such.

Moreover, there is clear evidence that it was believed to be Pauline by Paul's great disciple, Clement of Rome (fl. c. 96 A.D.) and after him by such authorities as Origen (185-c. 254 A.D.) and Eusebius. Eusebius said of the Epistle which Clement wrote in the name of the church in Rome to the church in Corinth: "He has many thoughts parallel to the Epistle to the Hebrews, and actually makes some verbal quotations from it, showing that it was not a recent production."¹

This may be amply confirmed by an examination of this Epistle of Clement's, which may be found to contain upward of twenty-five allusions to passages in different Epistles of St. Paul's. Ten of these are to passages in the Epistle to the Hebrews, seven in I and II Corinthians, and the rest in six other of Paul's Epistles.² The greater frequency of the allusions to Hebrews is of itself significant evidence of Clement's recognition of it as by his master, and they are unmistakable in being verbatim quotations, or paraphrases in which the actual words of Hebrews are used. In the face of this evidence it would be irrational to claim that this great disciple and "fellow worker" of St. Paul's did not believe the Epistle to the Hebrews to be authentically Pauline.³

Different disciples of Paul have been suggested as having transcribed it. Eusebius inclined to think that it was done by Clement of Rome or Luke; Luther attributed it to Apollos; and Calvin thought it might have been by Clement, or by Luke. The consensus of opinion is that the Epistle is written in the best and purest Greek in the New Testament, and its transcription by the evidently well-educated Luke is not necessarily excluded by the fact that its style differs from that of the Gospel according to Luke, and the Acts. For it is now held by many competent scholars that the present Gospel and the Acts were largely by a hand other than that of Paul's disciple Luke.

The wise and well-informed Origen, who was much nearer to the time of its authorship than the critics who came after him expressed what may well be regarded as the most judicious and illuminating opinion about it.

"If I were to express my own opinion I should say that the

thoughts are the thoughts of the Apostle, but the language and the composition that of one who recalled from memory and, as it were, made notes of what was said by his Master. If, therefore any Church holds this epistle as Paul's, let it be approved for this also (as for holding unquestioned truths), for it was not without reason that the men of old have handed it down as Paul's (that is, as substantially expressing his thoughts). But who wrote the Epistle God only knows certainly. The account that has reached us is twofold: some say that Clement, who became bishop of the Romans, wrote the Epistle, others that Luke wrote it, who wrote the Gospel and the Acts. But on this I will say no more."⁴

Accepting Origen's conclusion as to the mode of its origin, we may suppose that there was not time to transcribe Paul's own words at the moment of utterance; and that a disciple had afterwards to recall his thoughts and put them into his own language. This may have been after Paul's death, which would account for the absence of Paul's usual epistolary ascription. It may well have been Paul's last epistle, and equally his last testament to his own people, the Hebrews, whose reclamation he so ardently desired. In it he strove with his utmost force and earnestness to give them new and more cogent reasons why the Christian faith he preached was the true faith which, for their own salvation, they now needed to embrace. It is far from improbable that Paul imparted the substance of this Epistle to a disciple, when he knew that his martyrdom was imminent, as a last effort to convert his fellow-Hebrews to a Christian faith: an effort in which he set forth in unmistakable terms what he believed to be the true nature of that faith. Nor is it improbable that this disciple summarized what Paul had repeatedly preached. Nor can we think that there could have been anyone else who so ardently wished for the conversion of the Hebrews and who could plead so forcibly for it, and yet remain wholly unidentified and unknown.

Melchizedek, whose name meant "King of Righteousness", and who was king of Salem, was long supposed to have been a semi-mythical Israelitic king, who, with his "most high god", was commonly thought by students of Biblical literature to have been allegorised in the Epistle to the Hebrews. He is still semi-

mythical, but he can no longer be regarded as an Israelitic king nor his "most high god" as the god of the Israelites; but rather of the Amorites. And he is brought a little closer to reality by the identification of Salem with Jerusalem, which, at the time when the Israelites came into Canaan, was ruled by a king who apparently was a later successor to Melchizedek. This was the Jebusite or Amorite king, Adonizedek, or "Lord of Righteousness". When it is realised that Melchizedek was not an Israelitic, but an Amoritic king, and his high god, not the god of the Israelites but of the Amorites, the Epistle to the Hebrews becomes of factual, rather than of allegorical, significance.

Indeed, so far from being allegorical, the Epistle by the cogency and rational consistency of its argument, was a powerful appeal to the Hebrews to forsake the old covenant of Judaism and cleave to the new covenant of Jesus Christ. No paraphrase or summary can convey any adequate idea of the force and eloquence and inspiration of this remarkable document. It needs to be read word by word, and pondered.

In the first chapter, it sets forth the paramount position of Christ above all the angels, as the Son of God. In the second chapter, it enjoins the obedience of the Hebrews to Christ Jesus, who had vouchsafed to take the nature of man upon himself. The first six verses of the third chapter were devoted to showing that the Apostle and High Priest of this new covenant, Christ Jesus, was "worthy of more glory than Moses," and consequently the spiritual guide whom the Hebrews now needed to follow. In the fourth chapter, further reasons are adduced why the Hebrews should place all dependence upon this great High Priest, Jesus, the son of God, who had now passed into the heavens. In the fifth and sixth chapters, various reasons are given why the High Priesthood of Jesus was far superior to that of Aaron, for Jesus was a "High Priest for ever after the order of Melchizedek" and thus able to make intercession with God for the salvation of all men for ever, rather than for the brief period of his wordly life. The supreme import of his Priesthood after the order of Melchizedek is emphasised by frequent reiteration. Likewise, it is emphasised that God had confirmed this promise by His oath.

In the seventh chapter, the exceptional and unique greatness

of Melchizedek and of his priesthood is set forth. One reads, among other things, that Melchizedek, priest of the most high god, was "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually." The author appeals to his Hebrew readers to "consider how great this man was to whom the patriarch, Abraham, gave a tenth of the spoils." And he adds: "Without all contradiction the less was blessed of the better." He then shows why the priesthood of Melchizedek, as well as that of Jesus, which was after the order of Melchizedek, ranked far above the Levitical priesthood, and what further need there was that another priest should rise after the order of Melchizedek, and not after the order of Aaron. "For the Law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." "By so much was Jesus made a surety of a better testament." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." The eighth chapter argues that by the eternal priesthood of Christ the Levitical priesthood of Aaron was abolished. The remaining five chapters are more essentially homiletic.

Ostensibly the author makes no discrimination between Melchizedek's most high god and the god of Abraham. Evidently he wishes to avoid antagonising the religious sensibilities of the Hebrews in any way, and he cites the fulfilment of God's promise to Abraham as proof to them that he would keep his oath to make Jesus a High Priest for ever after the order of Melchizedek.

Nor does the author make any attempt to support his thesis by claiming that the fact of Jesus' being a Galilean and of different racial antecedents from the Hebrews went to confirm his being a High Priest after the order of the Amoritic Melchizedek. Indeed, he ostensibly strives to explain how and why the priesthood of Melchizedek, and of Jesus, surpassed and superseded the priesthood of Aaron, which Moses had decreed to be confined to the tribe of Levi; and he argued that this decree of Moses was abrogated by Jesus' being of the tribe of Judah. This would be more acceptable from the Hebrews' point of view than that Jesus was racially alien to them. It is possible that the author gave some

credence to the claim that Jesus was of the tribe of Judah, which argument no doubt was already being put forward by the Judaic proponents of his Davidic descent. But, again, it is not at all improbable that some part of this was a later interpolation, simply to introduce the statement that Jesus was of the tribe of Judah. For inasmuch as the author had learned, and evidently believed, that Jesus was the Christ who was the expected successor of the traditional Amoritic priest, Melchizedek, he could not really have thought that the Galilean, Jesus, was of the tribe of Judah or of the line of David. Hence, it is entirely warrantable to hold suspect all statements attributed to Paul that Jesus was a Jew, as tendentious interpolations.

Evidently the author wished to conciliate the religious sensibilities of the Hebrews; but he was emphatic upon Melchizedek's being like unto the Son of God, and upon his being assigned the important role of the forerunner of Jesus. We cannot well believe that all this was a pure invention on the part of the author. For he would know, especially if it were Paul, that this description of Melchizedek, if it were wholly fanciful, could only weaken, rather than strengthen, the conviction he was so earnestly trying to convey to the Hebrews.

The extraordinary qualities he ascribed to Melchizedek's priesthood, and in which he himself manifestly believed, must have been well enough known to others beforehand to warrant his ardent advocacy of their superiority to those of the Levitical priesthood. But there is no indication whatever that any account of these extraordinary priestly qualities of Melchizedek emanated from Judaic sources. Hence, it can only be concluded that such accounts were of Amoritic origin in the first instance, and that they had survived in the religious traditions of the Amoritic Galileans.

Indeed, the Epistle to the Hebrews is in no sense an allegory. Nor is it a creation of the author's imagination. It is evidently the fervent declaration of a living faith and religion. Any analysis of it inevitably leads to the conclusion that it sought to promulgate a living and abiding religious faith in which the early Amoritic priest, Melchizedek, was believed to be the everliving priest of the most high God of the Amorites, and that Jesus was a High

Priest forever after his pattern. The statement that Melchizedek was "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the son of God, abideth a priest continually," may well have been quoted from a psalm of this religion. Likewise, it is evident that in this religion Jesus was firmly believed to be a High Priest forever like Melchizedek, and to be Melchizedek's foreordained successor like unto the son of God who would forever be able to save all those who came unto God by him.

But from whence could the author of this Epistle have learned so much about this religion, and from whom could he have come to believe that it was the true Christian faith: save from the religious concepts and traditions of those Amoritic Galileans who were the devoted followers of Jesus? Indeed, one can well believe that this was the religion which Jesus taught in Galilee, and which the great mass of Amoritic Galileans so gladly and enthusiastically accepted. Jesus was to them the foreordained successor of Melchizedek, who was the everliving priest of the most high God, whom these Amoritic Galileans had never forgotten; and Jesus' Heavenly Father was the most high god from whom both he and Melchizedek had received their divine and eternal priesthood.

There is no evidence whatever that these Amoritic Galileans ever accepted Judaism, and we have seen that hundreds of years before the advent of Jesus Christ they had renounced all connection with Judaism, and that their opposition to it continued until the time of Jesus. Hence it is reasonable to suppose that they had a long-held religion of their own; and we may infer from the Epistle to the Hebrews that they still cherished the concept of God in their own ancient Amoritic religion, of which Melchizedek was the everliving high priest, and that they believed Jesus to be his foreordained successor.

Inasmuch as these Gentile Galileans had never adopted orthodox Judaism, they would not be looking for, or desire, the advent of a Davidic Messiah. No doubt, like the Samaritans, they looked to the advent of a Christ of their own, who would be a successor to their high priest, Melchizedek, who was like unto the Son of God. Consistently, they would naturally expect this Christ also to be the Son of God, and a High Priest forever after the order of

Melchizedek. Apparently, this was why Jesus so often spoke of himself as the Son of God.

We can now better understand why seven centuries before Christ, the Amoritic Naphtalites in Galilee were reproached for falling away from Judaism, and why they displayed no disposition to repent of their disaffection. Also we can better understand why the Hebrews always spoke of the Galileans as Gentiles: not merely because they were of an alien race but because they repudiated Judaism. Hence they felt no call to worship in the Temple of Jerusalem, and no doubt regarded the Amoritic high priest, Melchizedek, as a priest forever, like unto the Son of God, and naturally as a priest of a far higher order than Aaron.

The author of Hebrews obviously assumed that the fourth verse in the 110th Psalm, "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek," applied as a matter of course to Jesus. But where could he have learned to think so, except from the religious traditions of the Amoritic Galileans? Possibly he had learned, among other things, that the Galileans regarded this verse as originally belonging to an Amoritic psalm, rather than to a Hebrew psalm, and as applying to the coming successor of Melchizedek. This fourth verse of the 110th psalm is entirely unrelated to its context.

In the time of the Maccabees, the Pharisees sought to apply this verse prophetically to John Hyrcanus, as the expected Hebrew Messiah. But John sadly disappointed the expectations of the Pharisees by shortly breaking with them and going over to the Sadducees. Indeed, the most consistent inference that can be formed in regard to this isolated verse is that it was of Amoritic origin, and that the author of Hebrews learned enough from the religious traditions of the Amoritic Galileans to become convinced that it applied to Jesus, as the foreordained successor to the Amoritic priesthood of Melchizedek.

Some, while admitting that Melchizedek consistently represented the forerunner of their Christ in the religious traditions of the Amoritic Galileans, might wish to deny that Jesus was actually their expected Christ. But the conception held by the author of Hebrews of Jesus as the Son of God, who was a High Priest for ever after the order of Melchizedek, and who would forever be

able to save all those who came unto God by him, far more truly and consistently represented his position in the Christian faith than did the conception of him as the conquering Davidic Messiah of the Hebrew scriptures, who was to restore the worldly power of Judah.

No intelligent and sensitive person could read the Epistle to the Hebrews without feeling that he has come into the rare atmosphere of spiritual and mystical truth. Bishop Westcott, the author of the great commentary on this Epistle, obviously was deeply conscious of this. With his rare intelligence and his profound scholarship, he no doubt was more sensible of the compulsiveness of its thesis, and of its mystical implications, than most readers would be. "No work," he wrote, "in which I have ever been allowed to spend many years of continuous labour has had for me the same intense human interest as the study of the Epistle to the Hebrews." He was one who was able to recognise the full significance of the fact that Melchizedek, and the religion of which he was the high priest, were Amoritic and not Israelitic, and that Melchizedek, as well as Jesus, represented "a non-Jewish, a universal priesthood."⁵ He says: "Melchizedek appears at a crisis in the religious history of the world as the representative of primitive revelation, or of the primitive relation of God and man still preserved pure in some isolated tribe. If, as on the whole it seems to be likely, he was an Amorite, the fact that he had preserved a true faith becomes the more impressive."⁶

Believing that all truth is revealed from God, nor is there any other primal source of truth, Bishop Westcott apprehended the message of this Epistle as a revelation to its author of the true and benign universal God, who had ages before been revealed to the forbears of the Amorites. This was the true God of whom the Hebrews had possibly caught a glimpse in the Amoritic legend of Melchizedek, and who was again revealed to the human world by Jesus Christ, who came as the High Priest forever of this true God, and who arose out of this Amoritic racial stock in Galilee, which had not forgotten Him.

There can be little doubt that Bishop Westcott completely accepted the thesis of the Epistle. On page 211 he says: "The

supreme and absolute priesthood of Christ involves the abrogation of the Mosaic ritual", and again: "The Mosaic system, with its great consoling institutions, has no value for the Christian." St. Paul, in saying that all this he counted "loss" compared to his faith in Jesus Christ, had said the same thing before (Phil. 3 : 5-7) In the summary of his own view, Bishop Westcott says: "But the significance of his (Melchizedek's) single appearance is unmistakable. He stands out as the representative of the original revelation, of the primitive and normal relation of God and man, still preserved pure in some isolated tribe."⁷ Finally he makes the warning statement: "There is danger still lest a natural reverence for the old should deprive believers of the sympathetic sensibility for fresh visions of the one Truth."⁸ By this, Bishop Westcott indicated his own theological and philosophical conception of the true direction the evolution of Christianity must take.

But since the time that Bishop Westcott wrote these words, in the eighteen-eighties, much new and pertinent knowledge which was not then available, has been brought to light; among other things we have learned the important part that the Amorites played in the history of Palestine, as well as of Hither Asia, from early in the third millennium B.C. onward. For one thing (and this merits repetition) the depictions of the Amorites on the Egyptian monuments in the 18th, 19th and 20th Dynasties, furnish indisputable documentary evidence that the Amorites were originally a blond, blue-eyed, Proto-Nordic racial stock. They appear to have been an early sept of the Keltic racial stock, which was the earliest of the Proto-Nordic racial stocks to migrate from its early cradle in the Danube basin. Apparently these early Proto-Nordic Amorites found their way into Asia Minor early in the third millennium B.C. across the Hellespont as did the Keltic Galatians much later. For it has been found that racial migrations, from the earliest prehistoric times, tended to follow the same migration routes.

When he wrote his book on the Epistle to the Hebrews Bishop Westcott was not in a position to recognise that the Amorites were of Proto-Nordic origin and that the prototype of the Amorite Melchizedek's most high god was the Proto-Nordic Sky-god, who manifested his presence by the elements, and who

had been the high god of the Proto-Nordics from their remote beginnings. Nor was he in a position to correlate his own conviction that Melchizedek was an Amorite, who had preserved the true faith, with the fact that it was among the Amoritic Naphtalites, who had long before wholly turned away from Judaism and preserved a faith of their own, that Jesus the Christ afterwards arose. If such knowledge had then been available to him, he would no doubt have thought that it was indeed "the more impressive".

The Epistle to the Hebrews antedated all the Gospels. Thus, it was the earliest authoritative scriptural statement that Christians have had of whence Christ's divine mission as the Saviour of humanity arose, and of how he was indeed the Son of God, and not the son of David. Manifestly, Jesus received this divine power as the Son of God and as a High Priest forever after the order of Melchizedek, from Melchizedek's own most high god, who was the god of the Proto-Nordic Amorites and obviously of the Amoritic Galileans. Yet it is notable that in none of the four Gospels, which were all subsequent to the Epistle, is there any word of Jesus' being a High Priest for ever after the order of Melchizedek. Thus, it would appear that this conception of Jesus was not wholly congenial to those who compiled the Gospels. Indeed, it is evident from the efforts to adduce evidence to prove it in the second chapters of Matthew and of Luke, that a strenuous attempt was made to show that Jesus was the expected Judaic Messiah of the line of David, who, according to the Hebrew scriptures, was to be a worldly conqueror and ruler. Thus, it would be wholly impossible to identify him as a High Priest forever after the order of Melchizedek, who forever would intercede with God in heaven for the salvation of all men.

Indeed, it would appear that there was a design in the Gospels, not alone to record the sayings and doings of Jesus but also to controvert the teachings of the Epistle to the Hebrews, which preceded them, by constructing an elaborate pseudo-historical background in order to create a presumption of the Judaic origin of Jesus and his religion. This controversial position is not so evident in the Gospel of Mark to whose author the Epistle to the

Hebrews had possibly not yet become known. But the polemical purpose of Matthew and Luke, which came later, is manifest not only from the avoidance of any reference to Jesus' being a High Priest forever, but from the elaborate effort to prove that Jesus and his religion were Judaic, and that his eternal priestly function and authority were transferred to the Twelve Apostles.

The Gospel of John is peculiar in this respect. None of the Gospels bears clearer evidence than John of having had a divided authorship. Many passages in the Gospel manifestly are the work of one who had firsthand knowledge or was an eyewitness, and who obviously did not regard Jesus or his religion, as Judaic. Thus, these passages can be fairly taken to have been drawn from the original Gospel which Irenaeus said the Apostle John wrote. But at many places in the final recension of the Gospel of John, the hand of the redactor betrays itself in the evident effort to support and confirm not so much the Judaic nature of Jesus and his religion, as the paramount authority of the Twelve Apostles in the newly formed church.

Thus, the major issue for readers of the New Testament emerges as the choice between Jesus' being the expected Judaic Messiah of the house of David, according to the second chapters of Matthew and Luke, and Jesus' being the High Priest for ever after the order of Melchizedek, according to the Epistle to the Hebrews; with St. Paul supporting the latter cause.

In such a case the reader would need to judge between the nature and the pertinence of the testimony on either side. No grounds could be found for the suspicion that the author of the Epistle to the Hebrews was prompted by any ulterior motive. Nor, for that matter, could any suspicion arise of those parts of the Gospels which pertain to the religious teaching of Jesus, and which were evidently a transcription of his words from earlier *logia*. But this could scarcely be said of much else in the Gospels in regard to the Judaism of Jesus, such as the laboured attempt to invoke prophecy from passages in the Old Testament, and equally the representation of Jesus as quoting the prophets, much more in Matthew than in others; or the effort to prove by the reiteration of wholly inadequate evidence that he was of the line of David; or the pains taken to magnify the future position and

authority of the Twelve. Indeed, Jesus was made to say that the Twelve Apostles would sit upon twelve thrones, judging or governing the twelve tribes of Israel. Thus one may observe that the Gospels laid great stress upon the future authority of the Apostles, but none at all upon the High Priesthood of Jesus, which would endure forever: for this would obviously tend to abolish not only the Aaronic priesthood, but much of the authority claimed for the Apostles and their chosen successors. The compilers of the Gospels saw to it that the authority of the Twelve Apostles should not be hidden under a bushel.

Paul was not one of the Twelve. Nor is there any evidence or indication in the Epistle to the Hebrews, or in any other of Paul's Epistles, of any disposition to exalt his own apostleship. What he does claim is that his apostleship, though not based on flesh and blood, is as valid as that of the Twelve. In fact Paul's sole desire was to exalt Jesus. All this goes far to account for the discrepancy between Pauline and so-called Petrine Christianity. Likewise, it enables one to understand why there were many in the early centuries of Christianity who asserted that St. Paul was the one and only true Apostle.

The one question the reader finds to ask himself about the Epistle to the Hebrews is: *Why indeed* should the author have so positively identified Jesus, and the god who was his Heavenly Father, with what we have seen reason to believe was the Proto-Nordic religion of the Galilean Amorites? No indication whatever can be found that there was any ulterior or guileful purpose in the author. If this represented Paul's own thought, as it most probably did, it was only another evidence of the entire integrity of his character. He was absolutely loyal to his own people, the Hebrews, but he invariably displayed a no less unswerving loyalty to what he believed to be the truth. Possibly Bishop Westcott's answer cannot be amended, that this religion of the Amorites appeared to the author of the Epistle, as it did to himself, to have preserved God's true and original revelation of Himself to men.

It can scarcely be doubted that the author of the Epistle had found substantial grounds for firmly believing that the most high god of Melchizedek was the true and universal God; and that Jesus Christ

was not only the successor to his forerunner, Melchizedek, who was like unto the Son of God, but that he was the ever-living and eternal High Priest of that true God, who was able to "save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." And the author counselled the Hebrews, with all the force and earnestness of a Paul, to renounce Judaism entirely and cleave to the true God, of whom Jesus Christ was the High Priest forever. Nor can there be found anywhere in the Christian scriptures a more fervent and eloquent appeal to Gentile followers of Jesus.

Indeed, the Epistle might be regarded not only as Paul's last testament to his own people, the Hebrews, but equally as his last testament to Gentile Christians, whose Apostle he was. It is of inestimable value to them in revealing Paul's own conception of the relation of Jesus to God, not only as the Son of God, but as a High Priest forever, who is forever able to intercede with God for the salvation of all men. This, conceivably, many followers of Jesus might prefer to a Davidic Messiah.

It was only from the religious traditions of the Amoritic Galileans that Paul could have gained the knowledge of Melchizedek's extraordinary priestly qualities like unto the Son of God, and have recognised the Galilean Jesus as the foreordained successor to Melchizedek's unique priesthood. Paul was manifestly convinced that the true God, and the true faith, had been preserved in the religion of these Amoritic Galileans who had never forgotten the true God.

Indeed, the most cogent of all reasons for thinking that the substance of the Epistle to the Hebrews is the thought of St. Paul, is to be found in the character of Paul himself. Only Paul regarded his apostleship not as a warrant of personal authority and power, but as a sacred duty to his Master. Paul, of all men, earnestly and fearlessly sought to know, and to impart, the truth; and only Paul would have had the courage and hardihood to make this momentous declaration concerning Jesus. He devoted his whole effort and energy not only to promulgating the true nature of Jesus' teachings but evidently to identifying the underlying source from which Jesus came to be endowed with his divine attributes and prescience. Paul evidently sought the answer, and found it,

in the Galilean racial and religious antecedents of Jesus, and in the religious traditions of the Amoritic Galileans, which had been handed down from the time of the Amoritic Melchizedek. From these traditions he obviously became firmly convinced that Jesus was the foreordained High Priest forever after the order of Melchizedek, who derived his priesthood directly from the "most high god", whom the Amorites had worshipped.

At a time when it was commonly believed that the Divine Will was manifested directly through prophets, Paul obviously came to believe that Jesus, the Christ, was a pre-existent divine spirit who was above all the angels, who had been sent to earth and had deigned to take on the form of man. This is evident not only from the Epistle to the Hebrews, but equally from Paul's other Epistles.

But Paul obviously believed that the divine spirit, Christ, was neither a Hebrew prophet or priest, nor that he had been sent as the Davidic Messiah, but as a "High Priest forever" after the order of the Amoritic high priest, Melchizedek, whose "most high god" was the god whom the Amorites had worshipped. Likewise, Paul obviously believed that Jesus, the Christ, would return to the "most high god" and be a High Priest forever to whom men could confidently appeal for their salvation at the hands of a god who was loving, forgiving, and merciful. Evidently, this was what Paul had learned in Galilee. Thus, the Epistle to the Hebrews in its Christology, offers the most definite, reassuring, and precious promise of the Christian faith.

It was no doubt as difficult for Paul as for many others to believe that the angelic and unworldly Jesus was the emissary, and earthly representative, of the unforgiving, irascible, and revengeful god of the Hebrew scriptures. Even with his Pharisaic background, and his unfailing devotion and loyalty to his own people, the Hebrews, Paul in his ardent desire to find the true faith, could not find the answer in Judaism. But he found it in the Amoritic religious traditions of the Galilean Christians.

Indeed, the only credible explanation to be found of why Paul came to hold this belief is that he derived it from the Amoritic traditions that entered as an essential element into the religious faith of the Galilean Christians. Obviously, to these Galilean

Christians, and to Paul, Jesus was the Christ, to whom the Amoritic Gentiles of Galilee, in their expectation of the advent of a Christ of their own, looked forward, and whom they expected as a High Priest forever after the order of Melchizedek. Thus, the true Christian faith, which Paul finally found, arose out of the religion of the Gentile Galileans, not out of that of the Judaeans.

The Christian faith of these Galilean Christians was manifestly the original Christian faith which Jesus had taught in Galilee; and to this original Christian faith Paul was converted. This original and true Christian faith had its definitive expression in Paul's Epistle to the Hebrews. Christians can have no more honest and trustworthy an instructor than St. Paul as to the true source from which Jesus received his divine commission.

The Epistle to the Hebrews was evidently addressed to Judaeo-Christians with whom the author had previously been in contact and to whom he felt it his right and his duty to speak. Its conveyance of greetings from those in Italy, makes it probable that these Judaeo-Christians were outside Italy. Without canvassing other possibilities, it would strongly appear, and it would be difficult not to think, that these Judaeo-Christians were in close relations with the church in Jerusalem. It would be characteristic of Paul to attack the question of the Judaism of Christianity at its fountainhead; and it could not conceivably be another than Paul who would have felt the authority to do so. The date of the Epistle would seem to be shortly before Paul's martyrdom in 64-65 A.D., hence before the outbreak of the Jewish war in 67 A.D. It was quite probably Paul's last service on earth to his Master.

Thus, we are warranted in thinking that this was as much Paul's own Epistle as it would have been if it had been dictated in his own words. Paul obviously recognised that the most high God of Melchizedek was Christ Jesus' Heavenly Father, the one and only true God of humanity, and that only under His guidance could the souls of men, and the human race as a whole, be saved to fulfil the spiritual destiny that He had designed for them. In his concern for the salvation of his own people, the Hebrews, Paul evidently had come to believe that the cruel, irascible, and worldly

god whom the Hebrews worshipped was a false god and a demiurge, as did Marcion, and no doubt Clement of Rome, and all those who followed Paul's teachings, and believed Paul to be the one and only true Apostle of Jesus Christ.

In his ardent, loyal, and unfailing devotion to his own race, Paul endeavoured with all his earnestness and power to persuade them to turn to the worship of this true God for the salvation of their race, and to turn away from the God they now worshipped, who, in the Gospel according to St. John, Jesus himself identified with the devil (8:44). It was thus that Paul sought the salvation of his own race in this world, and in the next. Naturally, it did not occur to Paul at that time that any of the Gentiles who had become followers of Jesus Christ and his Heavenly Father, needed such an adjuration to forsake the tribal god of Judaism.

One cannot learn that any question was ever raised as to the conflict between the teaching of this Epistle and the teaching that Jesus was the Judaic and Davidic Messiah. If the issue ever arose, a conspiracy of silence evidently acted to suppress all record of it. Strange to say, we have not the slightest hint of what the early Fathers, most of whom were Judaistic, had to say about this Epistle, and its heretical divorcement of Christianity from Judaism. Possibly they did not have the temerity to stigmatise the Apostle Paul as a heretic.

Apparently, the issue was carefully avoided; and this is significant. For the unmistakable implication of this Epistle is that Jesus received his divine nature and his divine commission, not through David from the Hebrew god of Judaism but from Melchizedek's most high god, the god of the Amorites. If this Epistle was not authentically Pauline, why did not its opponents expose and condemn its anonymous author as a blasphemous forger? But they apparently had no wish to identify him, and they evidently chose silence as the safest course open to them.

Thus, it was tacitly admitted that the Epistle to the Hebrews held what Origen, and Eusebius after him, called "unquestioned truths", which no one had the hardihood to question, and that "it was not without reason that the men of old time handed it down as Paul's." Manifestly, it was not desired to discuss these

unquestioned truths. Thus, without any open opposition to this Epistle by the Judaizers, it came to be canonised as Christian scripture, and as one of the Epistles of St. Paul. It was obviously deemed best to let sleeping dogs lie, and wait until the time when Pauline Christianity could be exterminated by other means. Otherwise, there would evidently have been a great schism then and there.

Let us try to correlate some of the foregoing with Gospel history. Neither the Gospels nor the Acts impart any information as to the source of the Christology found in the Epistle to the Hebrews. Nevertheless, they afford a clue.

According to Mark, the Apostles were in great fear after the tragedy of the Crucifixion, and were on the point of returning to Galilee immediately. But Mark's Gospel ends abruptly at 16:8, and the conclusion is obviously, and unaccountably, lost. Thus, we have no further account by Mark of what happened after their return there. According to Matthew, the Eleven returned to Galilee; and there, when they went up on a mountain, the risen Jesus appeared to them. But Luke, while it tells of the appearance of Jesus to the Apostles near Jerusalem, makes no mention of their return to Galilee. According to John, the Apostles returned to Galilee, and when they were again fishing on the Sea of Galilee Jesus appeared to them and spoke with them. This is the sole news we have of Christianity in Galilee after the Crucifixion, although it originated and undoubtedly had a great following there.

Acts, like Luke, makes no reference to the Apostles' returning to Galilee. It tells that Jesus appeared to them on Mount Olivet near Jerusalem, that he was seen of them for forty days after the Crucifixion, and that he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. Acts makes no reference to any further connection of the Apostles with Galilee. Thus, Mark, Matthew and John are in direct conflict with Luke and Acts on this point. Why should the latter differ? And why is the last part of Mark missing?

If we must give equal credit to these conflicting statements, we have to believe that if the Apostles returned to Galilee, which

would seem more than probable of most of them, they immediately returned to Jerusalem, where they, or some of them, set up the church in Jerusalem. This is the story according to the author of Acts, who was also author of Luke, and both these books were not only silent about the Apostles' returning to Galilee, but said that the Eleven remained in Jerusalem.

The church in Jerusalem, we do not know how soon, made circumcision and the Mosaic law essential constituents of its Christian faith, and sought to incorporate Christianity into Judaism.

A partial explanation of all this might possibly be that some of the Apostles returned to Galilee, while others remained in Jerusalem. But though we are given a detailed account of the activities of the Apostles in Jerusalem, we are permitted to know nothing about Christianity in Galilee at this time, or the nature of the Christian faith of the Galilean Christians, although it undoubtedly differed from that of the Jerusalem church, which manifestly had a comparatively small following.

This kind of Gospel history has been assumed to be worthy of being received as adequate; about it no questions should be raised, nor any rational reconstruction of it proposed. But it cannot be doubted that there was a far larger body of Galilean disciples of Jesus, who were just as ardent in their desire to promulgate their own convictions about Jesus and his divine mission as was the small body in Jerusalem. But we are permitted to know nothing about Christianity in Galilee.

Nevertheless, from all this a ray of light is shed upon the circumstance of Paul's conversion. Paul, or Saul, in the beginning, was an ardent adherent to Pharisaic Judaism, who after relentlessly persecuting Christians for several years at the instigation of the Hebrew high priests, then undertook to pursue some Christians to Damascus where they had sought refuge. But shortly before he reached Damascus he had a vision which profoundly altered his attitude, and at Damascus through one Ananias he came in contact with a group of these Christians he had sought to persecute, but with whom he now associated in Christian fellowship. It is difficult to believe that something had not occurred in the interval between his departure from Jerusalem and his vision to

produce this radical change in his attitude. Before leaving Jerusalem he probably knew no more about the nature of the religion which Jesus had taught in Galilee than what he had learned of the Jerusalem church, or than modern Christians have been able to learn from their Christian scriptures. In going from Jerusalem to Damascus, however, he had to pass through Galilee. There we may suppose he learned enough about the Christian faith of the Amoritic Galileans to predispose him to the profound spiritual change which at once resulted in his conversion. Indeed, where could Paul have learned all the detail about the religion one finds in the Epistle to the Hebrews, save from the Amoritic Christians in Galilee?

If the Christians whom he had persecuted had been of the Jerusalem persuasion, it is scarcely credible that Paul, in his contrition for his cruelty toward them, would wish to repudiate the kind of Christianity taught by the Jerusalem church. But this, as we know, he did: he completely rejected the dependence of the Christian faith upon circumcision and the Mosaic law; he refused to accept the Davidic Messiahship of Jesus; and he at once sought to promulgate such a Christian faith throughout the Gentile world.

From all this it would appear that it was Galilean Christians, rather than those of the Jerusalem church, whom Paul had persecuted, whom he was pursuing to Damascus, and against whom such persecution had been instigated by the Hebrew high priests. Those of the Jerusalem church, who held circumcision and the Mosaic law to be essential components of the Christian faith, evidently were never seriously molested. But if Paul now embraced and propagated a Christian faith which rejected circumcision and the Mosaic law, and which held that its Founder was endowed with a divine High Priesthood, derived from a god other than that of Judaism, which not only ranked high above, but abolished, the Aaronic priesthood; this would arouse an inveterate hostility, which inevitably would seek to exterminate it. Only such a reason would suffice to account for the subsequent attempts of the Jews, both in Damascus and Jerusalem, to kill Paul.

Indeed, may we not find here the hidden reason why the Hebrew high priests had previously demanded the death of the Galilean, Jesus? Would they have demanded his death if they had only

believed him to be a Jew who had claimed to be the king of the Jews, which he himself, however, never asserted, but denied? Obviously, they could not have considered this to be a serious offence or menace either to Judaism or its priesthood. It is obvious that the reasons for their demanding the death of Jesus, as given in the Gospel accounts, are far from adequate. They go so far as to say it was because of the claim that he was the Son of God, but none of them say of *what* God. If further reasons were ever given in any of them, they have been carefully suppressed.

According to Mark's chronology, which seems to be the more trustworthy, and was followed by Matthew and Luke, Jesus preached and taught in Galilee for a year, perhaps with an excursion or two into nearby Samaria. Only after that did he go into Judaea. In this year he gained a great following in Galilee, which in the Gospel narratives were called multitudes. There can be no doubt that by far the greater part of these Galileans, who so enthusiastically embraced the religion which Jesus taught, were Gentiles of Amoritic racial stock who had never accepted orthodox Judaism, and who manifestly held a faith of their own as to the nature and identity of their Christ and their God. It is notable, and significant, that these Gentile Galileans, who rejected orthodox Judaism, received the religious teachings of Jesus so eagerly. The crucial question is: What was the nature of this religion which Jesus taught in Galilee, and to which such a great number of the Galilean population was readily converted? It is obviously unbelievable that this religion which Jesus taught in Galilee, and which the Galileans so gladly embraced, was thought by them to be the Judaeo-Christianity of the Jerusalem church (which was not yet in existence) or to have any connection with Judaism. Nor is it any easier to believe that Jesus, who taught for a year in Galilee, and gained a great following there before going into Judaea, was believed by these Galileans to be a Jew, and the Davidic Messiah of Judaism. Indeed, we manifestly have the answer in the Epistle to the Hebrews, *whoever wrote it*: the nature of this Christian faith which originated, and which Jesus revitalised, in Galilee, was Amoritic.

Obviously, the success of this Christian religion of Amoritic

provenance, and the enthusiasm of the Galilean disciples of Jesus for it, was so great that it was confidently hoped the Judaeans might be converted to it. Thus, after a year of its phenomenal success in Galilee, Jesus and a large group of his disciples made a missionary invasion of Judaea with that object in view. But we know that before many days this attempt met with tragic disaster in Jerusalem. The great majority of the disciples who accompanied Jesus to Jerusalem, no doubt fled precipitately back to Galilee after his crucifixion. The accounts of the Apostles' behaviour, as we know, are conflicting: but it is obvious that only such of them as were ready to accept circumcision and the Mosaic law as an essential part of their Christian faith and to recognise Jesus as the Hebrew Messiah, could escape relentless persecution by the Hebrew high priests, and dared to remain in Jerusalem. Thus ostensibly arose the Jerusalem church.

Now, Jesus had taught a Christian faith in Galilee for over a year, which was eagerly embraced by many thousands of Galileans who had long utterly rejected Judaism. But after five days in Jerusalem, Jesus, the exponent of this Galilean Christian faith, was crucified at the insistent demand of the Hebrew high priests because of the faith he had been teaching in Galilee. Following his crucifixion, a church was set up in Jerusalem of which Peter, an Apostle who ostensibly chose to remain there, was afterward said to be the founder. We are told that the first fifteen bishops of this church were circumcized Jews and that all its members were Jews; and it claimed to be the sole legitimate authority over this Christian faith that Jesus had taught in Galilee, and sought to tie it fast to Judaism by insisting upon circumcision and observance of the Mosaic law.

The attempts of the Hebrew high priests to exterminate this Galilean religion in the first instance by destroying its protagonist, failed. Likewise, the attempt to tie it fast to Judaism was defeated by the efforts of the Apostle Paul. Obviously, Paul, in his preaching as in his Epistles, sought to preserve the purity of this religion which Jesus had taught, and to safeguard its future, by convincing its followers that it was wholly independent of Judaism, and by warning them that Judaism was inimical to the Christian faith,

and that any connection with it could only be detrimental to it. Why, then, have these teachings of this honest, earnest, and devoted Apostle of Jesus, the Christ, been cast aside?

And why, indeed, should any confidence be placed in the teachings of that Judaistic church which was set up in Jerusalem only after the death of Jesus, and which arrogated to itself sole authority over the religion which Jesus taught in Galilee, and sought to make it a sect of Judaism by imposing upon it circumcision and the Mosaic law? And why should all the propaganda matter which emanated from that church, all of whose first fifteen bishops were said to be circumcised Jews, be accepted as a trustworthy source for the belief that the religious faith which Jesus had taught in Galilee had its origin in Judaism and was essentially Judaistic; that the Hebrew scriptures were equally Christian scriptures; that the blond blue-eyed Galilean Jesus was a Jew; and that he was the Davidic Messiah of Hebrew prophecy? Should those who wish to follow Jesus repose their trust in Paul, and in John as well; or in the anonymous and unknown Judaizers of the Jerusalem church?

We shall find further grounds why Christians should mistrust the guidance of this Jerusalem church as to the nature of their Christian faith.

THE ESSENTIALS OF THE RELIGION OF JESUS

THE CLAIM that the religion of Jesus arose out of Judaism is based neither upon the precepts of the religion which he taught nor upon the nature of his personality. It rests upon the postulate, which has no actual support other than reiteration, that Jesus was a Jew; upon the assertion by Gospel authors and other early writers that the advent of Jesus was prophesied in different passages in the Hebrew scriptures; and upon some of the words he is reputed by Gospel authors to have used.

We have already dealt with the question of his racial antecedents. Even if more dependence could be placed upon the validity of prophetic passages, the applicability to Jesus of such passages in the Hebrew scriptures is far too uncertain to carry conviction; and it is an affront to reason and common sense to make the wholly unsupported and empty claim that Jesus was the Davidic Messiah, when he himself was diametrically different in every respect from the coming Messiah predicted in Hebrew prophecy.

Nor is it obligatory or even warrantable to accept at face value reported words of Jesus indicating his adherence to Judaism which are attributed to him many years after his death by the pro-Judaic Gospel authors or redactors. For many such sayings of Jesus were much more probably the authors' and redactors' subjective version of what he said, rather than the words which he had actually used. If for no other reason, this supposition is confirmed by the many discrepancies to be found in these Gospel accounts.

The final answer to the question whether, or how far, the religion Jesus taught was derived from Judaism is to be found, not by controversial discussion of questionable passages in the Gospels, but by a careful comparison of the fundamental tenets of these two religions. Let us first examine the nature of the Judaism of Jesus' time, from which it is claimed that he derived his religion.

In the time of Jesus, the days of the Prophets were long past. Indeed, the era of the Prophets had come to an end six hundred

years before, at the time of the conquest of Judah by Nebuchadnezzar. Judaism was now a religion in which there was no place for prophets. The possibility of spiritual or ethical progress had been effectually stifled by the insistent teaching of the Rabbinical doctrine that the whole duty to Yahweh was contained in the ritual law and the Priestly Code. The Law was regarded as the final expression of absolute truth, and left no room for any further revelation. How, then, could it be expected that Judaism would have furnished the inspiration for a newly arisen religious leader from Galilee of the Gentiles, who preached an entirely new doctrine of spiritual and ethical advancement, which was essentially a preparation for the afterlife? Judaism looked forward to the advent, not of another prophet but of a conquering Messiah, who would establish the worldly dominance of a victorious Judah.

Thus, according to Judaism, complete righteousness was to be achieved and the divine favour attained by the studious observance of the ritual law prescribing the rules of worship, sacrifices, feasts, the Sabbath; and of the meticulous regulations concerning cleanliness and uncleanness, food, and the various events of daily life. Upon such punctilious observance would ensue all the benefits and favours that Yahweh had promised to bestow.

But what was the nature of these expected benefits and favours? They pertained solely to worldly existence, and not at all to a spiritual afterlife. Judaism itself still adhered to its doctrine of Sheol, which was essentially that of the Babylonian religion in which all men's souls without exception were consigned after death to a dark underworld, where they were closely immured and wholly separated from God. The Hebrew scriptures repeatedly spoke of Sheol as the destiny of all men's souls:

There is neither activity, nor thought, nor knowledge,
nor wisdom in the Sheol whither thou goest.
(Eccl. 9 : 10)

For in death, there is no remembrance of thee:
In the grave who shall give thee thanks?
(Ps. 6 : 2)

The dead praise not thee Yahweh,
Neither all they that go down into silence.
(Ps. 115 : 17)

For Sheol cannot praise thee,
Death cannot celebrate thee;
They that go down into the pit
Cannot hope for thy truth.
(Is. 38 : 18)

Yahweh was essentially a god of the earthly world, who was expected to grant success in mundane affairs, and above all a war god, who would overcome all odds in achieving victory for his tribe in material conflict, and in vanquishing its enemies. He manifested his anger and displeasure with his tribe by permitting other tribes, who worshipped other gods, to harass, dominate, and persecute it in its pursuit of its worldly objectives. But Yahweh chose to exercise no power, if indeed he possessed any, to prevent the consignment of all men's souls to the dark and unblest eternity of Sheol.

These were the fundamental teachings of the Hebrew scriptures as to the god of Judaism; they were the complete antithesis of the teachings of Jesus as to his Heavenly Father. Jesus' Heavenly Father was solely concerned for the eternal welfare of all men's souls. In no case was He a revengeful God, but by His infinite love, by His sympathy for men's weakness and His forgiveness for their errors, and by His never-failing mercy and grace, He sent Jesus Christ to save all men's souls for the high spiritual destiny He held open to all of them. He took no sides in men's worldly contentions, and He gave them but one injunction for the conduct of their lives on earth; to live in love and peace with one another.

How, then, could the religion of Jesus, which taught that his benign and loving Heavenly Father exercised a constant and solicitous care for the souls of men and that He had prepared a heaven of eternal happiness for them; which promised that Jesus himself would sit on His right hand in heaven, where forever he would intercede for the salvation of men's souls; how could this

religion of Jesus possibly arise out of Judaism? The teachings of the religion of Jesus concerning the destiny of men's souls was as far removed from those of Judaism as was the Christian heaven from the Judaic Sheol.

What hope, then, did the religion of Judaism hold out to its adherents? A conclusive answer to this question can be found in the Hebrew scriptures, and is confirmed by the Hebrew Apocrypha and Pseudepigrapha. Judaism offered no hope whatever of a spiritual life after death. But it promised that Yahweh would intervene in this world on behalf of Israel and establish the theocratic kingdom on earth. In the first instance, the adherents of Judaism placed an abiding faith in the promise made by Yahweh to Abraham at the institution of the sacred covenant of circumcision. Yahweh had promised to bestow upon Abraham and his seed forever all the lands from the river of Egypt to the great river Euphrates.

It was not unnatural to interpret this manifestation of Yahweh's especial favour as positive evidence of his intention to make the children of Israel the rulers of the human world. It is true that he proceeded to carry out this intention in a somewhat fitful and disappointing manner. But obviously this was because the children of Israel had incurred Yahweh's anger by not always obeying his commands with due diligence. The perfected Priestly Code now furnished them with the infallible formula by which their hopes could be fully realised.

Then, in addition, it was prophesied by Isaiah, Jeremiah, Ezekiel, Daniel, and in other sacred books that Yahweh would send the Messiah to Israel, who would combine the qualities of an invincible conqueror, a prophet, and a high priest; who, under Yahweh's aegis, would vanquish the oppressors of the children of Israel, and wreak a stern vengeance upon them; and who would establish a Messianic kingdom on earth.

In the Psalms of Solomon (Ps. 17) we may read:

Be careful, O Lord, to raise up their king, the son of David . .
And with the breath of his mouth will he utterly destroy the
heathen . . .

Crush the unrighteous . . . lay waste the country of the
sinners . . .

with a rod of iron destroy their being . . .

break their pride like the potter's vessel . . .

make nations at his threatening flee before him . . .

Then will he gather an holy people, and rule over them in
righteousness . . .

Neither settler nor stranger shall dwell among them . . .

So long as they serve him, he will hold the Gentiles in his yoke.

It is somewhat difficult to recognise in this Messiah of Hebrew prophecy, a portrait of Jesus.

Not only would the Messiah restore the lands of the children of Israel to them and divide them among the tribes, but he would subdue the entire Gentile world to their rule. Jerusalem, the glorious seat of the conquering Messiah, would become the capital whence the whole world would be ruled, a capital far exceeding in beauty, grandeur, and luxury all others that the world had ever seen. By the will of Yahweh, the hegemony of the Messiah and the dominance of the children of Israel over the other inhabitants of the earth would become universal and perpetual. Thereafter they would continuously enjoy all the desirable acquisitions, gratifications, and pleasures of a worldly existence.

It was also prophesied that death would cease at this time, and that there would be a resurrection of the Old Testament heroes, Enoch, Noah, the Patriarchs, the Prophets, and the righteous, who would arise out of Sheol to enjoy forever the felicity of this earthly paradise. In the Testament of the Patriarch Benjamin, it was prophesied that there would also be a resurrection of the wicked and the Gentiles, but it was indicated that their existence in the Messianic kingdom would be one of servitude, abasement, and shame. The notable fact about Judaism's promise of a future heaven, is that it pertained only to an exclusively Hebrew heaven on earth.

Thus, we can readily understand why the religion of a beatific spiritual heaven after death open to all men, which Jesus taught, should be scornfully rejected by the priestly caste and the rank and file of Judaism, which was in no wise concerned for a beatific future life for all men.

It is true that there was a comparatively small minority among the Hebrews to whom the teachings of Jesus appealed, and who became his followers. Among them were some of the Zadokites, a party within the priesthood which had a considerable following. The Zadokites profoundly esteemed the Prophets, proclaimed the need of repentance and the readiness of God to pardon the penitent. They displayed an animus against Judah and the Davidic line, and bitterly opposed the Pharisees.¹ Quite possibly, as Charles suggests, they contributed an important part of the "great company of the priests that became obedient to the faith", of which we read in Acts (6 : 7). But after such Judaic elements had been absorbed into Christianity, Judaism as a whole remained impervious to Jesus' teachings.

In short, the hopes and promises of Judaism pertained solely to the earthly life: the religion of Jesus concentrated its hopes upon the afterlife. This was the momentous distinction between the religion of Jesus and that of Judaism. Hence, by no sophistication or verbal *tour de force* could any rational mind be convinced that the religion of Jesus took its origin, or received its character, from Judaism.

Notwithstanding these obvious facts, it has been repeatedly asserted, though never in the least demonstrated, that the religion Jesus taught arose out of Judaism. But the teachings of Jesus as to fundamental religious concepts; as to his Heavenly Father being above all things a benign and loving God, and the God of all men, who so loved the human world that He gave His only begotten son for its salvation; his teachings as to the destiny of men's souls in the afterlife, the heaven to which he himself would ascend, and the promise he held out to his followers of their reunion with him there; his teachings as to the universal duty of men to love all their fellow men, always to show them all kindness and charity of heart, and always to live in amity and peace with them; his teachings as to the evils of the avaricious spirit, and of the futility and downright danger of amassing riches in this world; and his ethical teachings in general of the highest and purest morality: all these differed so widely and so essentially from the teachings of the Hebrew scriptures that it is utterly impossible to show that they arose out of Judaism.

Indeed, the only support advanced for such assertions has been the contention that Jesus was a Jew and that he was of the line of David, the evidence for which is of the most vulnerable character, to say the least; the contention that certain passages in the Hebrew scriptures, prophetic of the coming of a Judaic Messiah, who, however, never came, might be assumed to apply to Jesus, although he himself was the antithesis of such a Messiah, and repeatedly rejected any claim to such a title; and the assumption that because in certain instances, according to the Gospel accounts, Jesus quoted the Prophets, he was thus expressing his adherence to Judaism. But he repeatedly voiced his opposition to the Law and the Sabbath, and in general to the Pharisaic teachings of Judaism.

Even if all these contentions had a far more substantial basis than they have, they could not overcome the inherent impossibility that the religion which Jesus taught arose out of Judaism.

This question has been greatly befogged, not only by these unsubstantial contentions, but by the thorough confusion of the teachings of Jesus with Judaistic doctrine, which Jesus never taught. Judaistic doctrine was introduced into early Christianity as a part of the Christian faith, equally essential with the teachings of Jesus. Indeed, adherence to Judaistic doctrine has been far more stressed as necessary to men's salvation than that they should make earnest and unabating efforts to follow Jesus' own precepts. But once the distinction is clearly drawn between the teachings of Jesus and this extraneous doctrine, it is evident that the teachings of Jesus derived nothing whatever from Judaism, and were in no way beholden to it.

The Christian Faith

The prime and essential foundation of the religion of Jesus is the complete and abiding faith in Jesus; in his inspired conception and knowledge of the Great Spiritual Governance of Existence, which he called his Heavenly Father; in the infallibility of his revelation of the benign will of his Heavenly Father in regard to men in their earthly life and in their afterlife; and in his accessibility forever as the unerring spiritual guide and Saviour of humanity. Whatever else followers of Jesus may incorporate into their

creeds, this constitutes the one and only indispensable foundation of the Christian faith.

It goes without saying, not only that nothing of this is derived from Judaism, but that it is completely incompatible with Judaism and it needs no demonstration that Judaism was opposed to the religion of Jesus on all these points. This incompatibility is abundantly confirmed by any comparison of Old and New Testament theology, morality, and ethics. Moreover, we shall find that many groups of Christians, who in their Christian faith rejected all connection with Judaism, have been singularly enabled by their concentration upon their faith in Jesus to lead the most amicable and spiritual Christian lives as his devoted followers.

Baptism

When we seek more direct evidence of the origin of Jesus' religion in the Gospel accounts of his ministry, it is immediately obvious in the first place that the religion of Jesus, as we know it in the Gospels, began with his baptism. It is not only to be noted that this event was entirely unconnected with Judaism, but it may be suspected that his baptism was performed by another Galilean, and a Galilean whose Judaism was exceedingly doubtful. John was indeed said to be born in Judaea, but his activities and following were evidently in Galilee, where he was beheaded. Even if the account in the first chapter of Luke of John's Judæan parentage and circumcision were less open to question, it is expecting rather much of our credulity to ask us to believe that he had been born in the Levitical priestly caste and been regularly circumcised, yet afterwards emerged from the wilderness preaching a religion which openly challenged Judaism, and of which baptism was the essential feature.

The rite of baptism as a sacrament was wholly foreign to Judaism. Indeed, the term "baptism" occurs nowhere in the Hebrew scriptures.² But it was only by the rite of baptism that those who came to believe in the teachings of Jesus could signify their faith in the religion he taught, and their desire to receive through the mediation of Jesus the love and grace of his Heavenly Father.

The rite of baptism was essentially different from that of circumcision. By circumcision, which had to be performed on the eighth day after birth, an individual was assumed to receive the inalienable inheritance of the patrimony of Abraham. By baptism, on the other hand, the individual himself, or, in later Christianity, his godparents on his behalf, signified and pledged his faith in Christ and in his Heavenly Father, and consecrated his life to following Christ and his teachings.

While Jesus was said to have received baptism from John, and while his Apostles baptised those who wished to follow Christ, it is notable that Jesus himself on no occasion administered baptism. Obviously, he regarded complete faith in his Heavenly Father, and in him, which was displayed by many who came into personal contact with him, as the one essential spiritual baptism and rebirth. This was likewise St. Paul's attitude to baptism.

The theological question has been raised whether Jesus himself, or his Apostles, instituted the sacrament of baptism, but the decision on this point does not seem vital. However the rite of baptism may have been instituted, it was natural, and inevitable, that the followers of Jesus should have sought to begin their Christian life in the same manner by which Jesus consecrated himself to his ministry. Likewise, in the organisation of the followers of Jesus into a church, the rite of baptism, as the outward and visible sign of their spiritual initiation, and of their profession of the faith, was obviously warrantable.

Thus baptism, which was absolutely foreign to Judaism, became the primary and indispensable sacrament of the Christian faith. Hence, everything in connection with this initial event in the ministry of Jesus and in the origination of his religion, served to dissociate the religion of Jesus from Judaism, and to make it evident that Christianity in its very beginnings took nothing from Judaism, and did not arise out of Judaism, but was quite extraneous to it.

Satan

Mark states very briefly that immediately after his baptism, the Spirit drove Jesus into the wilderness, where he remained for forty days, and was tempted by Satan. Matthew and Luke elabor-

ate upon the nature of this temptation, but it is not mentioned in the Gospel of John. John, like Paul, evidently regarded the Christ as a pre-existent divine spirit who had been sent to earth and taken on the form of man, and he no doubt thought that Christ Jesus was insusceptible to all temptation by Satan. But John was nevertheless well aware of the nature of the machinations of Satan and of the importance attached to them in the teachings of Jesus, as may be seen in the Gospel.

It is remarkable that nowhere in the Hebrew scriptures is Satan or his double, the devil, given the character of a tempter. In fact Satan is mentioned in the Old Testament in only two instances, and the devil in but two or three more. In Chronicles we read: "And Satan stood up against Israel, and provoked David to number Israel" (I Chron. 21: 1). But the same incident was recounted at an earlier time in II Samuel, where it is said: "And the anger of the Lord was kindled against Israel, and he moved David against them saying: Go, number Israel and Judah" (24: 1). Thus, in Chronicles, Satan obviously was not a tempter, but he merely took the place taken by the Lord in Samuel's account, and was the instrument by which the Lord's anger was vented upon Israel. Too great significance need not be attached to it, but it is none the less curious that the author of Chronicles could so readily substitute Satan for Yahweh.

Again, in the Book of Job, Satan afflicted Job with a plague of boils, but it was for the purpose of destroying the Lord's confidence in Job's fidelity, rather than to tempt Job to do evil. Moreover, the Book of Job is regarded by some Biblical scholars, on more than one ground, as of other than Judaic origin. There are references in Leviticus, Deuteronomy, and Psalms to sacrificing to devils, but what were here called devils were evidently heathen gods and idols. But neither here nor elsewhere in the Hebrew scriptures is there any reference to Satan, or the devil, as the arch-tempter of men.

On the other hand, the concept of a sinister evil spirit, called Satan or the devil, who strove to lure men into evil ways to their destruction, was one of the insistent features of Jesus' teachings. Jesus was well aware of the temptations, into which men are prone to fall, to do those things which are against the welfare of

others and of themselves. This could only be identified as an influence of a spiritual nature which emanated from a sinister spiritual source. Nor can its nature or its source be any better identified today. In addition to the details given in Matthew and Luke of his own temptation, Jesus earnestly warned his followers that "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and catcheth away that which was sown in his heart" (Matt. 13: 9). Then follows the parable of the Sower, one of the most significant of the parables.

While in Judaism Satan evidently was not seriously regarded as an enemy (not at any rate in the Chronicler's opinion), Jesus obviously so regarded him in all seriousness. We read how he himself was tempted by Satan, how he regarded Satan as his own inveterate enemy, how he identified the evil spirit from whom the Pharisees derived their precepts with Satan; and how Christ was sent to destroy the works of Satan. It would seem that there was something profoundly mystical about all this, which the Gospel authors themselves could not fully comprehend, and which they were unable to convey.

So important did Jesus consider the overcoming of such temptation for his followers that he included a plea for it in the prayer he gave to them. It is hard to believe, however, that this plea, as we have it, exactly represented what Jesus said and meant. Christians should scarcely need to pray to his and their benign Heavenly Father not to lead them into temptation, but rather that He should grant to them the power and strength to resist it. The antithesis in this plea, however, may refer, not to the possibility of men being led into temptation by Jesus' Heavenly Father, but by Satan in the guise of the "god of this world."

The Apostles followed their Master in warning against the sinister evil spirit that tempted men to their own destruction.

In Peter we read: "Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (5: 8). In I John, we read: "He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil" (3: 8). In James we read: "Be subject therefore unto God: but resist the devil, and he will flee from you" (4: 7). In II

Corinthians we read: "That no advantage may be gained over us by Satan: for we are not ignorant of his devices" (2 : 11). Similar references occur in Romans, Colossians, Ephesians, Timothy, and Hebrews. And in Revelation Jesus is quoted as saying: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (2 : 9).

Thus, the religion Jesus taught would be very imperfectly apprehended if the sinister spiritual influences that menaced it were not regarded as an integral part of the Christian faith. Indeed, Jesus obviously apprehended Satan not only as his own arch-enemy and as the evil spirit by which Pharisaical Judaism was inspired, but as the evil spiritual force and arch-tempter against whom his followers would always need vigilantly to guard.

The Heavenly Father of Jesus

Paton has truly said that ancient Judaism was not a monotheism, but a monolatry. Judaism did not proclaim that there was only one god, as did Islam, for example, but that the adherents to Judaism must worship no other god than Yahweh. Yahweh was not deemed to be the only god; rather, he was a jealous tribal god among rival tribal gods. We may read, for instance, that Yahweh was angry with Solomon, and threatened to chastise him, for building an altar to Chemosh, the god of the Moabites, and to Moloch, the god of the Ammonites (I. Kings, 11 : 7). He also built a temple to Ishtar, the Babylonian Queen of Heaven.

The God whom Jesus called his Heavenly Father was not a wrathful, jealous, and cruel tribal god, whose interest and favour were solely reserved for a chosen tribe, as was the Judaic Yahweh. The Heavenly Father of Jesus was the one benign and paternal God of all humanity. He promised no power over others or worldly domination to any one people, but offered love and salvation equally to all men and to all races. This was the Heavenly Father whom Jesus desired to make known to all humanity; not the jealous tribal god of Judaism.

The concept of the nature of God is fundamental in any religion. And the gulf between the Judaic concept of God and that of Jesus was so wide that there is no bridging it.

Indeed, the antithesis is complete. The god of the Hebrew

scriptures was a tribal god of a tribal religion: the God of Jesus was the universal God of all humanity. The Hebrew god was a god of fear: Jesus' God was a God of love. The fear of the Lord was constantly stressed in the Hebrew scriptures: but Jesus constantly taught his followers of the love of his Heavenly Father for them, and urged them to the full reciprocation of that love. The Hebrew god was a wrathful, irascible, unforgiving god, and any infraction of the ritual law or other dereliction, even though it were unknowing, was liable to draw down the wrath of the Lord: Jesus' Heavenly Father was a God of infinite patience, forbearance, and forgiveness, and it was never too late to obtain His forgiveness and grace by repentance. The Hebrew god was expected to reward those who worshipped him and were not delinquent in their observance of the ritual law, by gratifying their worldly desires for worldly gains and worldly power: Jesus' Heavenly Father, on the other hand, obviously deprecated the pursuit of worldly desires and worldly gains and worldly power, but He promised those who strove to do His will eternal life and happiness in the world to come. Which of these gods should we think the more likely to have declared of Jesus: "This is my beloved Son, in whom I am well pleased"?

Those who seek to identify Jesus' Heavenly Father and the Judaic God, Yahweh, as one and the same god must subscribe to the absurd assumption that Yahweh, in order to become Jesus' Heavenly Father, had undergone a sudden and extraordinary transformation — a transformation which Judaism itself would have vehemently denied. Indeed, it is plainly illogical to maintain that the Yahweh of the Hebrew scriptures and the Heavenly Father of Jesus were one and the same god, and did not represent two entirely separate and different racial concepts of God, wholly alien to each other, between whom the followers of Jesus would need to choose.

Thus, no grounds can possibly be found for any claim that Jesus took his concept of God from Judaic sources. But if the Galileans had a concept of God of Amoritic origin (and it would be strange if they had not) this would no doubt have furnished a source for the concept of the God of Jesus. While we cannot say in detail what the spiritual attributes of the Amoritic high god,

Adad, were, we at least know that this god Adad, of whom Melchizedek was high priest, was a benign god of Proto-Nordic and Aryan type. In any event, if the Galileans entertained any traditional Amoritic concepts of the nature of God, as doubtless they did, such concepts were evidently entirely consonant with those of Jesus, for the Galileans accepted both him and his God readily and gladly.

It is significant that nowhere in the Gospels does Jesus speak of his god as Yahweh, or Jehovah, but only as his Heavenly Father. He obviously made a careful distinction between his Heavenly Father and the god of the Hebrew scriptures, though his followers have been so often taught not to do so. His frequent expression of righteous anger against the scribes and Pharisees indicates beyond question his entire lack of community with the god from whom they derived their religious precepts. No less does it indicate that he did not regard himself as a Judaic Messiah, who had been sent by this god.

Of yet greater significance is the fact that in the Lord's Prayer, Jesus addressed his prayer, not to Yahweh, or Jehovah, but to his *Heavenly Father*. For this was the name by which the Proto-Nordic Aryans in Asia and the Nordics in Europe had called their benign God for countless ages. And there is every indication that all of these Nordic races in Europe originally brought this common title of Heavenly Father for their God from their Proto-Nordic cradle on the Iranian plateau.

Thus, Jesus, in what is to be regarded as his most precious testament to his followers, employed this Proto-Nordic and early Aryan title for God, which had been used by the Proto-Nordic races from remote antiquity.

Nor is it possible to think that his use of this Proto-Nordic and early Aryan idiom for God on this, and all, occasions was merely a coincidence. Indeed, it would seem entirely probable that this was the Aryan idiom for their "most high god", which had been used by the Proto-Nordic Amorites, who had inherited it from their Proto-Nordic forbears. Apparently it had survived among their Galilean descendants, in whose Christian faith Jesus was evidently accorded the title of a High Priest forever after the order of Melchizedek and of the "most high God" of the Proto-Nordic

Amorites, as would appear from the Epistle to the Hebrews.

It is only less significant that he should have chosen always to use this Proto-Nordic and early Aryan idiom for God in his teachings. If he had been of Judaic, rather than of Amoritic and Proto-Nordic antecedents; if he had ever adhered to orthodox Judaism; and if he had been seeking to establish a reformed Judaic religion, or a religion which was in any sense linked to Judaism: it is impossible to believe that he would have chosen to use other than an unmistakably Judaic appellation for his God.

Indeed, the fact that Jesus was not a Jew, that his God was not the Judaic god, and that his religion had not arisen out of Judaism, is implicit in all his teachings and in all the objective evidence. And if one thing is explicit from his words in the Gospel, it is that Jesus was preaching and teaching nothing which was derived from the ritual law and the Sabbath or from Pharisaic Judaism, but the religion of the Kingdom of his Heavenly Father, which was the religion of the eternal life of the soul, and of love, amity, tolerance, and peace between men.

The religion which Jesus taught was manifestly founded upon the ageless Proto-Nordic, Proto-Mediterranean, and Proto-Alpine religious concepts of a benign and loving Heavenly Father, not upon alien, questionable, and inapplicable Hebrew prophecy.

It seems little short of egregious and presumptuous that Gentile Christians should wish to maintain that Yahweh the god of the Hebrews was likewise the god of all Christians, when the Hebrews themselves from their very beginnings never admitted any doubt of his being exclusively the god of their own race and no other; and that they should wish to claim that Jesus was the veritable Messiah of Hebrew prophecy, when the Hebrews themselves and their high priests obviously scorned such a claim; for they demanded Jesus' death, not for this claim but for other reasons. The obvious effect of these contentions is to place the religion of Jesus merely in the position of being a later sect of Judaism, as indeed it was evidently regarded in the Jerusalem church. But it cannot possibly be maintained that Jesus himself ever took any such position. Why then, indeed, should any of those who regard themselves as followers of Jesus choose to take this anomalous attitude in presuming to adopt the Hebrew god as their own god and in

claiming that Jesus' benign Heavenly Father was in reality the jealous tribal god of the Hebrews? When Jesus himself by all that he said repeatedly denied that they were one and the same god. St. Ignatius, the disciple of the Apostle John, said in his Epistle to the Magnesians: "It is absurd to profess Christ and to Judaize."

Chapter IX

THE ARYAN KINSHIP OF THE RELIGION OF JESUS

It is hardly surprising that there should have been an entire absence of parallelism and co-ordination between the religion of Jesus and Judaism. But in seeking in other directions for a possible background to his religion we can discover a remarkable parallelism between the religion of Jesus and the Aryan religion of Zoroaster. The god of Zoroaster was not a war god, nor did he concern himself with temporal and mundane conditions, but only with men's spiritual welfare and their souls.

His original Aryan title was *Dyaus Pitar*, or Heavenly Father, but by Zoroaster and the Irano-Aryans he had come to be called *Ahura Mazda*, or the Lord of Light, that is, of Enlightenment, or Wisdom, or Truth. One of his seven spiritual attributes (*Amesha Spenta*) was the Spirit of Right, which men were urged diligently to seek in order to attain to Truth and to Perfect Holiness, and thus become worthy of the heaven he had prepared for them. Indeed, one is unable to discover any essential difference by which the Aryan god of Zoroaster can be distinguished from Jesus' Heavenly Father.

The teachings of the Aryan religion of Zoroaster concerning the benign attitude of God to men, and men's duty to God and to one another, were closely akin to those of Jesus, with which they agreed in all essentials. Both religions equally stressed the importance of the highest morality in the lives of men, and both equally reprobated the amassing of riches. Both religions earnestly warned against the temptations into which men are prone to fall and no distinction whatever can be made between the Zoroastrian evil spirit, Ahriman, and Satan or the devil.

Here, the parallel is so complete that there is no escaping the conviction that Jesus had an intimate knowledge of Zoroastrian teaching. For example, we read in the Gospel of John that Jesus said to the Pharisees, of the sinister spirit by which they were guided: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own; for he is a liar and the father thereof" (8 : 44). Now, Zoroaster closely particularised Truth as the distinctive attribute of Ahura Mazda, the Lord of Truth, and the Lie as that of the evil spirit Ahriman, whom he called the "father of lies" and who employed the lie as a facile means of deceiving men and leading them into evil deeds. It is hard to believe that Jesus could, as he obviously did here, so clearly paraphrase these teachings of Zoroaster, unless he had full knowledge of them.

One finds other direct evidence of such knowledge of, and such agreement with Zoroaster in the words of Jesus in the Gospel of Luke. There, as we have before noted, Jesus, in his last words, spoke of his imminent translation to *Paradise*, which was the Zoroastrian term in the Zend Avesta for the heaven which Ahura Mazda had prepared for the Righteous.

The teachings of Zoroaster appear to have been inspired by the same mystical religious insight and the same high moral concepts of human duty which Jesus reasserted in his teachings. Both these teachings are still entirely consonant with the highest spiritual and ethical thought of which men are capable. Thus, all the objective evidence, intrinsic and extrinsic, goes to produce a strong conviction of a close kinship between this religion of the Aryans in Asia, and the Christian religion of their cousins in Europe who have spoken Aryan languages; and between the teachings of Zoroaster and those of Jesus.

From all this one can easily understand why the European kindred of the Aryans in Asia so readily accepted and adopted the Christian faith. They found in it the religious concepts that were congenital and congenial to the Proto-Nordic and Aryan racial attitude and mentality. Thus, Christians can learn much from the teachings of Zoroaster, by which they could only become better Christians.

But there would appear to be further and more direct evidence that Jesus had come in contact with Zoroastrian teachings. In the religion of the early Iranians was a cosmogony of Light and Darkness as the primal elements. Light represented all that was good, and true, and eternal; Darkness all that was evil, and false, and lethal. Life was primarily a conflict between these good and

evil forces. Zoroaster called God Ahura Mazda, or the Lord of Light, who was the primal and eternal source of all truth, and wisdom, and goodness. It would seem that Jesus was speaking in terms of this cosmogony when he said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." In other words, he was bringing the light of life and of truth from the eternal spiritual world of his Heavenly Father to the temporal human world. Again, when Jesus appeared to Paul he was speaking in the idiom of this cosmogony when he adjured Paul to turn the Gentiles "from darkness to light."

John was speaking in the same idiom when he said, "In him was life; and the life was the light of men. And the light shineth in darkness: and the darkness comprehended it not" (1 : 4-5). Paul was speaking in the same idiom when he spoke of "the rulers of the darkness of this world," and when he said, "but now are ye light in the Lord: walk as children of light" (Eph. 5 : 8). Again Paul says, "Ye are all children of light, and the children of the day; we are not of the night, nor of the darkness" (1 Thess. 5 : 5). There are other references in the Gospels to light and darkness which likewise appear to refer to this cosmogony. One important division of the Gnostics stressed this cosmogony in their Christian faith.

Thus, beyond the fact that the theology and teachings and ethics of Jesus were far from being Judaic, we discover that they bore a close analogy to the spiritual teachings of the highest and purest form of the Zoroastrian religion. That these teachings were current in the time of Jesus cannot be doubted: for one reason among others, because Mani, who founded Manichaeism two hundred years later, taught the highest form of Zoroastrianism, and at the same time strove to syncretize Zoroastrianism and the Christian faith.

We know that in more than two hundred years of Persian rule of Asia Minor, Syria, and Palestine, the priesthood of the Zoroastrian religion spread throughout these regions. We know also that their teachings survived in the time of Jesus. Not only was Zoroastrianism the national religion in the nearby Parthian Empire, but it survived in Asia Minor and Syria. Here later on arose Mithraism, which was largely a reversion from the reformed

religion of Zoroastrianism to the pre-Zoroastrian Irano-Aryan religion. Mithraism in turn was syncretised with the indigenous religion of the *Magna Mater* or Great Mother.

In Babylonia, Zoroastrianism degenerated into a Mazdaism in which the Magian priesthood, which was of Median origin, became notorious for the practice of sorcery, soothsaying, and magic. The account in Acts 8 of Simon Magus is at least testimony to the presence of Magian priests in Palestine in the time of Jesus.

On the other hand, there is one indication that the highest form of Zoroastrianism still survived there. Whatever may be thought of the historicity of the coming of the three Wise Men or Magi, in Matthew's story of the Nativity, their introduction is none the less significant. They appear, not as Mazdaean sorcerers and soothsayers, but evidently as members of the ancient order of the Magi who were Zoroastrian seers and who originally were counsellors of the Achaemenian kings. These Wise Men of the East ostensibly had a foreknowledge of the advent of a Christ, and they presumably came out of nearby Parthia, where Zoroastrianism was the state religion. This reference in Matthew indicates, not only that a high form of Zoroastrianism existed at the time of Jesus, but that there was due cognizance of it. Thus, it would appear that Zoroastrianism was thought to have had some connection with the religion of Jesus. In the *Gospel of Infancy* it was said that Zoroaster had predicted the coming of Christ Jesus. The author of Luke evidently had a purpose in his alterations of what he took from Matthew; and he apparently sought to correct the Zoroastrian implications in Matthew's story of the Nativity by substituting the angels and the shepherds for the Magi in his own narrative.

Many Christian theologians have recognised that a considerable "Persian," or Zoroastrian, element entered into the Christian religion. Constrained, however, by the necessity of deriving the Christian faith wholly from Judaism, they have assumed that this "Persian" religious element had been absorbed by Judaism during the Persian rule of the ancient world, and transmitted through Judaism to the religion of Jesus. Just what Judaism itself may, or may not, have acquired from Persian sources is irrelevant. But it is manifest that Jesus did not acquire his Zoroastrian and Aryan

concept of his benign Heavenly Father from, or through, Judaism.

On the other hand, it is not at all improbable that, having been brought up among the Amoritic Galileans in a religion which contained an essentially proto-Nordic element, Jesus gained contact with, and an intimate knowledge of, the Aryan religion of Zoroaster in its highest and purest form, which was congenial to, and served to confirm, the nature of his own theology and teachings. The parallelism is too close and too frequent to permit one to dismiss the possibility. It is true that the Gospel accounts we have of Jesus' life furnish no hint of it, but the internal evidence in his teachings contains much more than a hint.

Indeed, if we refuse to entertain any possibilities in regard to the life and religion of Jesus which cannot be confirmed from the Gospel narratives, we shall make but little progress towards a better understanding of him and of his religion. We read in the Gospel of Luke (3 : 23) that at the time of his baptism Jesus was about thirty years of age, after which he at once began to preach and teach, — the Sermon on the Mount, for example, — with all the assurance of previous religious experience. When we have made full allowance for the originality of his religious genius, we are still warranted in thinking that something in the way of preparation and development had gone before. And yet, except for the account in the second chapter of Luke of his discussion with the doctors in the Temple when he was twelve years old (which few would accept as historical) our knowledge of the previous thirty years of his life is nil.

We can find but one statement in the whole of the Gospels that has a presumptive historical bearing upon the pre-gospel period of Jesus' life; and we must make the most of it. At the very beginning of Matthew's account of Jesus' ministry occurs the brief statement that "his fame went throughout all Syria" and that "they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and he healed them." (Matt. 4 : 24).

But how could Jesus have become famous throughout all Syria if he had not been there; if he had not preached and taught and healed people, in many parts of Syria, obviously before he

began his ministry in Palestine? The astonishing thing about it is not that such events may have occurred, but that there should have been no record or greater knowledge of them, beyond the meagre reference which has crept into the gospel of Matthew. Indeed, it might fairly be inferred that this verse was an excessively brief summary of a longer account, which once existed, of these events.

The chronological position of this reference in Matthew's narrative is significant. The 1st and 2nd chapters deal with the birth and genealogy of Jesus. The 3rd chapter is taken up with the preaching of John and the baptism of Jesus. The 4th chapter gives first an account of Jesus' baptism, and then of his temptation after which at the news of John the Baptist's arrest, he withdrew into Galilee. Leaving Nazareth for good, he went and settled in Capernaum. It is next merely mentioned that he then began to preach. Following this we learn that he was shortly joined by Peter and Andrew and by John and James. We are then told, in the 23rd verse, that he went about all Galilee teaching in their synagogues and healing all manner of disease. Then, in the 24th verse occurs the reference to his fame throughout Syria. In the 25th verse, however, we are told there followed him great multitudes of people from Galilee, Decapolis, Jerusalem, Judaea, and beyond Jordan, which was obviously consequent upon the 23rd, rather than upon the 24th verse. Thus, the 24th verse has no connection with its context, and appears to have been an insertion. But why should it have been inserted? It certainly did not advance Matthew's thesis that Jesus had come only to save the lost sheep of Israel. We can only conclude that the author of Matthew, or a redactor, inserted it because he felt that he needed to refer to a fact identifying Jesus with his previous activities, which was too well known to be ignored. And it looks as though he wanted to get it in at the earliest possible chronological position in the narrative, in which it could appear without suggesting that it pertained to the actual beginnings of Jesus' ministry.

If we were rearranging the chronological sequence of events in the Gospel narrative, a much more appropriate position for the episode in which Jesus told his fellow townspeople in Nazareth that a prophet was not without honour save in his own country would appear to be the moment when he returned to his own

country after becoming famous throughout Syria. Indeed, it is not at all impossible that the account of Jesus' preaching in Syria, of which account we have a distinct hint in Matthew, may have been the Marcan author's source for this episode.

But our immediate purpose is to discover possible contacts of Jesus with Zoroastrian teachings, as a background to his religion. Jesus was peripatetic, as were many religious and philosophical teachers of his day. We read in the Gospels of his walking in Galilee, and in John of his deciding to walk no longer in Judea. Indeed, he had no permanent abode. Notwithstanding that there is no hint in the Gospels, save in Matthew, that he taught at all until after the time of his baptism, and then first in Galilee when he was thirty years old, we may reasonably conjecture that he went about teaching before that time, if not in Galilee or Judea, possibly elsewhere. This pre-Gospel period can well be regarded as the formative period in which his religious concepts became clear and fixed not only by his deep reflection and self-consecration, but by religious contacts and experience.

Syria lay next to Galilee, and it was reached by a short and easy journey over the great highroad to the north, which passed through Galilee and down the valley of the Orontes to Antioch and beyond. It is more than probable that Jesus, in his peregrinations as a religious teacher in the pre-Gospel period, travelled into Syria, of which Antioch had been the capital since Seleucid times. Here Jesus could have, and apparently did, come into contact with the highest form of Zoroastrian teaching: for in Syria and Asia Minor there was a Zoroastrianism, out of which Mithraism afterward arose. The statement in Matthew appears to furnish unprejudiced and unequivocal evidence that Jesus had visited Syria. From this we may infer that he had had an opportunity to acquire a full knowledge of Zoroastrian teachings in their highest and purest form. For the internal evidence in the Gospels is conclusive that he possessed such knowledge, and he must have acquired it before the Gospel period, which began when he was about thirty years old.

But there is some ancillary evidence of Jesus' presence in Syria prior to his preaching in Palestine. Very soon after the Crucifixion many Christian communities were already in existence in Syria

and in Asia Minor, such as those at Antioch, Ephesus, Galatia, Colossae, and the Seven Churches of Asia, of which we read in the Book of Revelation. They all appear to have become well established at a very early time. When, and by whom, were they founded? Modern historians of Christianity have little information to offer about any of them, and they are silent about the origin of nearly all of them, obviously for the lack of information. The most that any of them can say about that of Galatia, for example, is that "this district is one of those where Christianity took the earliest and strongest hold."¹

The seven Churches of Asia present an interesting problem. According to the Book of Revelation, its author received the command from the risen Jesus to deliver separate messages to the Seven Churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. While the Book of Revelation did not appear until around the turn of the 1st century, seventy years or so after the Crucifixion, these messages convey the impression of Jesus' intimate knowledge of these churches and of his especial interest in them.

The founding of the Galatian church by Paul is only inferential. We can find a certain account of Paul's activities as the Apostle to the Gentiles, from the time of his conversion to the end of his life, and of his founding the churches in Corinth and Macedonia. But we can find no evidence that he had anything to do with the actual founding of any of these Christian communities in Syria or Asia Minor, with the possible exception of Ephesus. The total silence of Acts on this subject is eloquent. In the absence of such evidence we are led to wonder whether some of these Christian communities in Syria, the Keltic Galatians for example, may not have been the first to hear Jesus' teachings, to embrace Christianity, and to recognise it as the consummation of age-long Caucasoid and Aryan religious and spiritual aspirations. Indeed, is it possible that Jesus could have become famous throughout all Syria before he began to preach in Palestine, and yet have left no followers there?

Be all this as it may, we know that the composite Caucasoid population of Europe was composed of the Mediterranean,

Alpine, and Nordic racial stocks, that it spoke what has been termed an Aryan group of languages of Proto-Nordic provenance, and that all this composite Caucasoid group had called its high god by names of obviously common derivation with *Dyaus Pitar*, meaning Heavenly Father. This was equally true of the Irano-Aryans and Indo-Aryans in Asia. Thus, the term "Aryan" has not unwarrantably been applied to this European Caucasoid group which spoke tongues of Aryan derivation and called its God by the same Aryan title. Indeed, it would be hard to find a more appropriate name for it. Now, these Aryan groups in Europe accepted the religion of Jesus with no less readiness and unanimity than did the Amoritic and Proto-Nordic Galileans. One after another, they only needed to hear the teachings of Jesus to accept them gladly and to become Christian races and nations. On the other hand, we know that, despite the efforts that have been made over the centuries to carry the religion of Jesus to non-Aryan racial stocks, these laudable efforts have not as yet produced any such abundant results. After nineteen hundred years, the religion of Jesus is still almost wholly confined to these Aryan racial stocks. It is these Aryan racial stocks of Europe that have nurtured and defended the religion of Jesus in the past, and it is upon these Aryan stocks in Europe and in the Americas that its future obviously depends.

Jesus came of a racial stock whose Proto-Nordic antecedents are well authenticated. He called God his Heavenly Father, the name by which the Proto-Nordics and Aryans had called God for countless generations before his time. How can it be maintained that the religion which Jesus taught was not, and is not, an Aryan religion?

PAULINE AND PETRINE CHRISTIANITY

EARLY in Christian history two imponderable psychical forces of diverse character began to contend for dominance in Christianity and to determine the course the Christian religion should take. One of these forces stemmed from the early church in Jerusalem; the other from Paul and his disciples. One sought to make Christianity thoroughly Judaic and exclusive; the other to free Christianity from Judaism entirely and to make it the universal religion of humanity.

There is evidence that in the time of the Maccabees and after, Judaism had become a proselytising religion. Not only in Judaea, but in parts of the Roman Empire where there were Judaeans groups, active efforts were made to gain converts. The advent of the Christian religion presented an unwelcome rival to this Judaic movement, and drastic efforts, as one knows, were made to exterminate it. These failing, other means had to be sought of circumventing it.

It cannot be definitely said that the establishment of the Jerusalem church, which sought to make circumcision and the Mosaic law a part of the Christian faith, was a subtle part of the attempt to accomplish this purpose, though later this church served it well. One might have hoped that the Book of Acts would throw some light on this and other questions. On the contrary, it raises many more questions than it solves in regard to this church and post-Crucifixion events. If Acts was not written at the instance of Judaizers, it was apparently of as great service to them as if it had been.

In the year 70, through the destruction of the city, the church in Jerusalem ceased to exist as a church. There was evidently a subsequent effort to conceal the fact that it had become defunct and to propagate the belief in its pseudo-historical continuity from the time of the Ascension onward. The Book of Acts, which appeared some years after 70, seems to have been written more to support this deception than from the desire solely to make a clear record of historical events.

Evidently the primary purpose of the author who wrote both Acts and Luke, was to instil into readers' minds the belief that the Apostles, at the command of the risen Jesus, all remained in Jerusalem after the Crucifixion and promptly established a church there which was the authentic church of Christ over which the Twelve Apostles presided as the supreme authority over all Christianity, and that this church later emerged into history as the Jerusalem church. Neither this author's account of the Apostles' remaining in Jerusalem nor his intimation of the establishment of such a church is supported, directly or indirectly, by anything in the Gospels of Mark, Matthew or John. Hence, this story needs to ring true in every respect to lay a tenable claim to historicity. We are somewhat surprised to be told in the beginning that the first thing these Galilean Apostles, newly come from Galilee, wished to ask of the risen Jesus was: Would he at this time restore again the kingdom to Israel (1:6). It would almost seem as though we had here come upon a wonderland where all who entered it became Judaised.

Readers of Acts were apparently expected to take it for granted that the church in Jerusalem was founded by the Apostles. But close reading of the passages concerning this church will fail to reveal any connection of the Apostles with its foundation. The only thing that could be thought to show any contact between this church and the Apostles is the story of Ananias and Sapphira. Here Peter ostensibly presided over, and judged a case before, a church community that had already been organised long enough to have a fixed rule that everyone should sell all his possessions and lay the proceeds at the Apostles' feet. We cannot interpret the purpose of this story further than that its intent was obviously monitory. But that both Ananias and Sapphira, one after the other, fell down dead merely because of the reproach that they had failed to observe this rule to the letter, can scarcely be accepted as factual; and this vitiates the whole story not only as evidence that there was any connection of this church with the Apostles, but also as evidence that Peter himself played a part in this story. Neither here nor elsewhere do we gain any intimation of how this church community actually originated. Thus, in addition to the questionable credibility of the events recorded, there

seems to be a disinclination in Acts to afford any definite or suggestive information as to the origin of this church. Hence, one is virtually thrown upon one's own resources to discover the mode of its origin from the objective data at hand.

In his lifetime Jesus no doubt had a certain number of followers among the Judaeans who had their own Judaic religious concepts about him and who, after the Crucifixion, apparently banded together and formed in Jerusalem what they called a church, which we are told was composed entirely of Hebrews. Not only were these Hebrews racially alien to that great company of Jesus' followers, who were Galileans, but most likely their Judaic religious concepts in regard to Jesus differed distinctively from those of the Galileans; and there is no indication that there was any affiliation between these Galilean and Judaic followers. Hence, this Jerusalem church appears to have been exclusively Judaic from the beginning.

After this church had been in existence for a certain period, the Apostles, according to Hegesippus, appointed an overseer, or *episcopos* for it, apparently in the hope of making these Hebrews good Christians. This was the first "church" and this the first *episcopos* or "bishop" we hear anything about. It seems strange that there is no mention in Acts of any bishops of this church, for not only its first, but all its fifteen bishops served before A.D. 70, after which time Acts was written. We first learn about its having bishops from Hegesippus in the latter part of the second century.

Apparently the members of this church were far from enthusiastic over the bishops chosen by the Apostles for their guidance. For we gather from Hegesippus that they permitted not only their first, but their second bishop so chosen, to be martyred by the Jews, we are told "for the same reason as the Lord." Acts not only fails to tell us what were the reactions of the Apostles to these events, but even that they ever occurred.

The first bishop chosen by the Apostles for the Jerusalem church was said to be that James who was called "the brother of the Lord", and who was also called James the Just. We are told by Eusebius (*H.E.* II. xxiii) that "When Paul appealed to Caesar and was sent over to Rome by Festus, the Jews were disappointed in the hope in which they had laid their plot against him and

turned against James the brother of the Lord, to whom the throne of the bishopric of Jerusalem had been allotted by the Apostles." We learn nothing from Acts of how the Jews proceeded against James, or of his end. But Hegesippus, who was of the generation just after the Apostles and wrote in the third quarter of the second century, gave a full account of James and his end, which seems to have been generally accepted, though it is unconfirmable.

According to Hegesippus, James the Just was as much revered by the orthodox Jews as by those of the Jerusalem church, and he was the only one of the latter who was admitted to the sanctuary. The Jews evidently thought that he could be persuaded to repudiate the divine mission of Jesus and demanded of him that he make from the battlement of the Temple a public denial of his faith in Christ as the Saviour. But when he proclaimed in a loud voice that our Lord was the Saviour and the Son of God they threw him down from the battlement and stoned him and beat him to death with a fuller's club (*Eusebius H.E.* II. xxiii). No doubt the Apostle Paul would have met a similar fate could they have got their hands on him.

Hegesippus spoke of James as the brother of the Lord, but again he said: "After James the Just had suffered martyrdom for the same reason as the Lord, Simeon the son of Clopas (Alphaeus) was appointed bishop whom they all proposed because he was another cousin (*sic*) of the Lord" (*Eusebius H.E.* IV. xxii). Likewise, Eusebius at times spoke of James as the brother of the Lord, and at others as "James, who was called the brother of the Lord", and as "James, one of the alleged brethren of the Saviour." Thus, both Eusebius and Hegesippus evidently thought him to be not the brother, but the cousin, of the Lord. Many however have clung to the belief that this James was the brother of the Lord.

There were three Jameses who were prominently mentioned in New Testament history: (1) James who (with his brother John) was the son of Zebedee, and was named one of the Twelve Apostles; (2) James who (with his brother Joses, or Jude,) was the son of Alphaeus (Clopas), and was also named one of the Twelve; and (3) James who was called James the Just, who was said to have been chosen the first bishop of the Jerusalem church, and who was also called the brother of the Lord. There can be no

doubt of the identity of James the son of Zebedee; he was killed by Herod with the sword in Galilee; James the son of Alphaeus (Clopas) was stated by Mark, Matthew, and John to have been, along with his brother Jude, one of the two sons of Alphaeus who were named Apostles. Hence, his identity can be in little doubt.

But in that welter of contradictions that is called New Testament history, no question is more confounding than the identity of that James who was called the brother of the Lord. Much effort has been expended trying to find some confirmation for this James being the brother of the Lord, but none of it can be said to have achieved any success. Rather than recount such futile attempts, it could scarcely prove equally unprofitable to consider some of the reasons against it.

The sole presumptive evidence for this belief was the story in Mark that some unidentified townspeople in Nazareth made the casual and belittling remark: Was not Jesus the son of the carpenter and did they not have his brothers James and Joses and Simon and Judas and his sisters there with them? This is the kind of story that a narrator, in indicating its casual nature and anonymous source, shows that he himself does not vouch for it. Matthew repeated the story as Mark gave it, and Luke enlarged upon it; but John, although he was evidently cognizant of the incident, barely referred to it, as though it was unauthentic or of no consequence. It is to be noted that it was also at this time that the anonymous and more invidious charge was made that Jesus was insane and that his family repudiated him. But the remark attributed to him that a prophet was not without honour save in his own country and among his own people indicated that his aberration was not considered to be of a pronounced nature and that the author in Mark did not seriously vouch for either of these casual stories.

If this story in Mark was meant and taken seriously, it is indeed strange that none of these presumed brothers and sisters of Jesus were ever mentioned again either in Mark or in the Gospels of Matthew, Luke, or John. We never even learn the names or the number of these supposed sisters of Jesus. Strangest of all, the Book of Acts never once spoke of James the Just as the brother of the Lord, though it strove to magnify his importance as the head

of the Jerusalem church and as being superior in authority to Peter the ostensible head of the Twelve. Hence, it might be concluded that the motive, whatever it was, for calling this James the brother of the Lord, did not arise until after Acts was written, and that its tardiness in arising makes it all the more likely that this James, whoever he may have been, was not the brother of the Lord.

The climax of confusion is reached in the reference one finds in Gal. 1:19 to this James being the Lord's brother. Now, Paul obviously wrote Galatians not only long before Acts was written, but many years before this casual story appeared in Mark. Hence, this reference in Galatians as to this James being the Lord's brother was either deliberately ignored in Acts, or, what seems more probable, it was a subsequent alteration in Galatians, which is not entirely devoid of probability, as we shall later see.

It was related by Hegesippus that Simeon (the third supposed brother of Jesus, or possible son of Alphaeus), after he became the second bishop of the Jerusalem church, was accused and tortured until he "suffered an end like that of the Lord," as did James the Just. Evidently, this was for confessing to a religious faith that was antagonistic enough to Judaism to produce such a violent Judaic reaction. Obviously, neither James nor Simeon were able to convert the members of the Jerusalem church to this faith for which they suffered martyrdom. One is at a loss to know what may have been the nature of their Christian loyalties, if the members of this church had any.

If there is a semblance of truth in this account, it cannot well be doubted that Peter and the other Apostles who chose James and Simeon, shared and sanctioned the Christian faith for which they were martyred by the Jews; nor that Peter, as much as the other Apostles, would have been revolted by the martyrdom of these two bishops they had chosen. It has become a part of the Petrine tradition that Peter was the founder of the Jerusalem church. But there is not a scrap of evidence for it, and its sole basis is merely that he "was said" to be its founder.

One of the unsolved questions in regard to this period is that of the connection of the Jerusalem church with orthodox Judaism. We are told that this church was composed entirely of Hebrews

and that all its fifteen bishops up to the destruction of Jerusalem in A.D. 70 were circumcised Jews; and all its activities appear to have been connected with the Temple. James, its first bishop, was said to have been martyred in the Temple, as probably was Simeon. The other members of the church appear to have remained passive and submissive notwithstanding that James and Simeon were ostensibly brothers of the Lord. After that, the church and its members appear to have met with no opposition, worthy of any record, from orthodox Judaism.

All the obvious omissions, contradictions, inconsistencies and lack of synchronism in the accounts of this period tend to make one suspect that the actual facts were being carefully concealed. This naturally gives rise to the question: Were these first two bishops of the Jerusalem church, James and Simeon, circumcised Jews, as all the fifteen bishops of this church were repeatedly said to have been? Or were they Galilean cousins of Jesus who were not Jews and not circumcised, and who were martyred for holding to the same religious faith which Jesus had taught in Galilee, and for which he himself had been crucified in the first instance?

It is not surprising to learn that the Apostles chose no more bishops for the Jerusalem church and that its members then got a third bishop of their own choosing named Justus, who was a circumcised Jew. There was then evidently no obstacle to their making obligatory their own religious belief that Jesus was the expected Davidic Messiah of Hebrew prophecy, and requiring circumcision and adherence to the Mosaic law as an essential part of their own particular Christian doctrine. Thus this church made its Christianity merely a sect of Judaism.

Thenceforward these Judaeo-Christians evidently took matters into their own hands and claimed to be endowed with paramount authority over all Christianity as the original and authentic Apostolic church, apparently basing their claim to Apostolic succession and authority upon the appointment by the Apostles of their first two bishops. At least this would seem to be the only ground they could have for such a claim. But we have no intimation of any kind that the Apostles appointed these bishops as their own successors, nor to whom, if anybody, they delegated their authority.

The more one learns of the Jerusalem church, the more one is convinced that the information vouchsafed in the Acts and other early writings was far from being the essential truth about it. If Peter was the founder of this church, why was he not its first bishop? This would have indisputably endowed it with all the Petrine authority claimed for it afterwards. Why were all its fifteen bishops said to be circumcised Jews, when the first two of these fifteen, James and Simeon, were martyred "for the same reason as the Lord"? So far as is known, martyrdom "for the same reason as the Lord" was unprecedented among circumcised Jews. Why was James, the first bishop of this church, called the "brother of the Lord"? This has been confidently asserted and blindly accepted as gospel truth, but the preponderant evidence appears to have been that James was a cousin, not a brother, of Jesus. This was evidently the belief of both Eusebius and Hege-sippus.

And why was the last part of the Gospel of Mark *lost*? Why did the author of Luke and Acts disagree with the other three Gospels as to the return of the Apostles to Galilee after the Crucifixion? The answer would appear to be that it was because Matthew and John did not support, and the last part of Mark possibly made untenable, the story in Acts that all the Apostles, as well as Mary the mother of Jesus, did not depart from Jerusalem, but remained there; and thus according to Acts, none of them returned to their native Galilee. If all the Apostles stayed on in Jerusalem, and if Peter was the rock upon which Christ's church was to be founded, why did not Peter and the other Apostles themselves promptly found the church of Christ then and there? Probably because none of them had ever heard of a "church", as Mark afterwards apparently had not, or had any intention of founding a sect of Judaism. Acts stated that the Apostle James, the son of Zebedee, was killed with the sword by Herod in Galilee. We are merely told it was to "vex certain of the church" (12 : 1) but not what he was doing in Galilee, when we should expect him to have remained in Jerusalem at the command of the risen Jesus. And what other acts and activities of Apostles were there in Galilee of which the Book of Acts gives no intimation?

The original Jerusalem church came to an end in 70 through the destruction of the city by Titus. But obviously a Jerusalem church party still remained there which was subtly active in seeking to establish the authoritative claims of this church. This party now evidently adopted the deceased Peter as its stalking-horse and claimed that he had been the founder of this church. Into the Gospel of Matthew which appeared a few years later, it was evidently able to introduce the statement that Peter was the rock upon which Christ's church was to be founded. This naturally went to identify Christ's church with the church of which Peter was claimed to have been the founder. A few years later, in the early part of the second century, this party evidently began to operate in Rome and succeeded in capturing control of the church in Rome which had been founded in 69 by disciples of Paul. By transforming this Pauline church into a Petrine church which was evidently of its own invention, it was able to accomplish the feat of resurrecting the Jerusalem church, and through this newly formed Petrine church to reassert its claims that Jesus and his religion arose in consequence of prophecy in the Hebrew scriptures and that he was the Davidic Messiah prophesied in them. By this means these claims of the Jerusalem church became the creed of this new Petrine church in Rome and of later Christianity; though there is no valid support for them either in Christian scripture or in Christian history.

While it existed in Jerusalem, the Jerusalem church never receded from its authoritative claims, and all its bishops were said to be circumcised Jews. In all this time it did not encounter any active opposition from Judaism or its priesthood, as did the missionary efforts of St. Paul and all other forms of Christianity. Also, there was from within the Christian movement a constant opposition to Paul, evidently emanating from the Jerusalem church, which sought to Judaize the entire Christian movement, and arrogated to itself supreme authority over all other Christian bodies.

We are told in Acts that after the conversion of Paul, the Judaic opponents of Christianity in Jerusalem plotted to kill him, as earlier they had plotted the death of Jesus. Paul was able to escape with his life only by fleeing to Caesarea and thence to

Tarsus. We further learn, both from the Acts and the Epistles, that all through Paul's career, in Cyprus, in Antioch, in Ephesus, in Macedonia, and in Corinth, Judaic elements constantly strove, and employed every device, to obstruct him, to turn the civil authorities against him, to create dissensions among his followers, to convert them into Judaeoan proselytes, and to persuade them that "except ye be circumcised after the manner of Moses ye cannot be saved." But all this insidious opposition was not able to prevail against Paul's efforts and his single-minded resolve to carry Jesus' teachings to the Gentiles and to prevent the complete capture of Christianity by Judaism.

After the Crucifixion all attempts to propagate the religion of Jesus were evidently stifled except those of the Jerusalem church, which permitted only those who accepted circumcision and the Mosaic law to embrace this Judaeo-Christian faith. This evidently met with a certain success in this initial period, and through this Judaistic church some other similar Judaeo-Christian bodies arose, notably that in the Judaeoan colony in Rome on the right bank of the Tiber. Hence in the first few years after the Crucifixion practically all of the Christians outside Galilee were such Judaeo-Christians.

It was solely through the efforts of Paul after his conversion that the religion of Jesus was rescued from being that of the Jerusalem church, which he had undoubtedly come to know well before his conversion, and to which religion he obviously was not converted. It is doubtful if any character can be found in human history who accomplished single-handed as much as did Paul. Not only did he free the Christian faith from its complete domination by the Judaistic Jerusalem church, but it was through his efforts alone that the religion of Jesus became independently established as the religious faith of the Western World. No one can well take exception to his followers' assertion that Paul was the one true Apostle of Jesus Christ, who rendered his Master the greatest service.

Christianity owes an inestimable debt to Paul. Despite Christ's injunction that his message of his Heavenly Father's love, grace, forgiveness, and salvation should be carried to all humanity, Paul was evidently the only one of his Apostles who devoted his

life to the attempt to carry out Christ's wish and command. It seems highly probable that, but for Paul, Christianity would have become merely a sect of Judaism. And it is equally probable that Judaism, as a whole, would never have accepted it.

Not the least extraordinary feature of Paul's character was that, notwithstanding the Judaic plot to kill him, the inveterate Judaic antagonism to him, the Judaic misrepresentation of his motives, and the Judaic effort to pursue him, to obstruct him, and defeat his mission, he displayed no resentment or disposition to retaliate. All this did not exhaust his patience, or diminish his desire or his efforts to convert his fellow-Jews to the Christian faith.

Not only do Paul's Epistles, as a whole, bear the internal evidence of straightforwardness and authenticity, but it is doubtful if there are any writings in all literature which more clearly and faithfully reveal a man's character than they. They are entirely free from the self-consciousness that all deliberate "confessions" inevitably display. In them we see the living portrait of one who earnestly and selflessly consecrated his life to one great purpose; who made no attempt to exalt himself or his personal power, but was unfailing in his loyalty and humble duty to his Master, from which he never swerved; who was inspired to superhuman effort, and was supported in all his trials and discouragements by his abiding faith in Christ and in the goodness of God; who had a stout and honest heart; who fought the good fight; and who was the pre-eminent Champion of Christianity.

It is important to form a clear idea of what Paul believed and taught. Obviously, Paul's Christian faith differed radically from that promulgated by the Jerusalem church, which insisted not only upon the Davidic descent and Messiahship of Jesus, but upon circumcision and the Mosaic law as essential to this faith. The only other conceivable source from which Paul could have derived his Christian faith was from that of the Galilean Christians, which was the Christian faith that Jesus had taught in Galilee, and which was the faith of the Galilean Christians before ever the Jerusalem church arose.

It is not altogether rational to think that Jesus had been teaching the doctrine of the Jerusalem church that he was the Davidic Messiah of Hebrew prophecy and that circumcision and the

Mosaic law were also an essential part of his doctrine, and then that the Hebrew high priests demanded his death for so teaching. For, among other things, the Jerusalem church was never seriously molested by the Hebrew high priests who displayed, if anything, a benign tolerance for it.

Paul had not known the man, Jesus, and his conception of him was evidently founded upon what he had learned of him from the Galilean Christians: that Jesus, the Christ, who had now ascended to heaven was a divine spirit who had taken on a human form, and had come directly from God and returned directly to God. "Being found in the fashion of a man, he humbled himself, and became obedient to death, even the death of the cross" (Phil. 2 : 8). It is notable that the Apostle John held precisely the same belief as Paul concerning Christ: that he was a divine spirit who had been sent by God to save the human world from the machinations of Satan. And no one knew better than St. John what the religious beliefs of the Galilean Christians were. Indeed, this belief of Paul and John was simply what Jesus himself had said in John's Gospel as to the nature of his mission and, we can well believe, in preaching to the Galileans.

Being founded upon this concept of Christ, Paul's faith was inevitably a mystical faith which arose within his own spirit. Obviously, such a faith required no miracles or worldly wonders to confirm it. Having learned as much as he no doubt had about how the Galilean Christians regarded Jesus and about his ministry in Galilee, Paul evidently deemed it as far more important to emphasise the spiritual value to humanity of Christ's divine message than to recount his miraculous deeds, after the fashion of the Gospel accounts which appeared after Paul's Epistles.

This Galilean Christian faith produced a profound change in Paul's attitude to Judaism; he came to share in the Galilean repudiation of it. He related in Philippians that although he was "circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain for me, those I counted loss for Christ" (Phil. 3 : 5-7). Paul could not have counted all these things as loss if he believed

the religion of Jesus had any foundation in Judaism. Again Paul said: "For until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is taken away in Christ" (II Cor. 3 : 12ff.) This was saying that the doubts and uncertainty which befogged Judaism had been cleared away by the advent of Christ.

Any reading of Paul's Epistles is sufficient to convince one that he regarded Judaism not only as wholly alien to the Christian faith, but as its subtle and inveterate enemy, and any connection of it with Judaism as contaminating to it.

When Paul was converted to a spiritual faith in Christ, he evidently recognised that the Jews and their priesthood had fallen away from the faith that Moses, Abraham, and the Patriarchs held (Heb. 2), by killing the Prophets (Rom. 2 : 3, I Thess. 2 : 15), and by no longer being spiritually-minded, but abiding only by the law, which was weak and untrustworthy through being carnal and of the flesh. "For if ye live after the flesh ye shall die" (Rom. 8 : 3-13). "He therefore that ministereth to you the spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of the faith?" (Gal. 3 : 5).

In Corinthians he was evidently referring to the Judaic proselytizers when he spoke of "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light (*sic*). Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose ends shall be according to their works" (II Cor. 11 : 13-15). This was obviously an allusion to the deluded worship of Satan as the "god of this world"; and there can be no doubt as to whom he was referring, for he shortly identified them by saying: "Are they Hebrews? So am I." He then recounted the many beatings and cruel persecutions he had suffered at their hands, and spoke, among other things, of "perils by mine own people" and "perils by false brethren" (II Cor. 11 : 22, 26). Here he obviously linked together the Jews and those of the Jerusalem church as his active enemies.

In Philippians he said: "For many walk (i.e. itinerant teachers and preachers), of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose

end is destruction, whose god is the belly, whose glory is in their shame, who mind earthly things" (3 : 18-19). He was referring to the methods of Judaic proselytizers. From all this one may derive some idea of what Paul preached to the Corinthians, Philippians, and others, and why the Judaic opposition to him was so virulent. No one who thinks that Paul was honest and sincere can think that he did not believe both Judaism and the Jerusalem church to be actively inimical to the true Christian faith.

A significant element of Paul's faith was his belief in the cosmogony, widely current in his day, that the rebellious angel, Satanael, who was cast out of heaven, was the creator of this world. We may well infer that this had also been the belief of the Galilean Christians, to whose faith Paul had been converted. Jesus obviously referred to this cosmogony in Luke, when he said to his disciples, "I beheld Satan as lightning fall from heaven" (10 : 18). This creator, or demiurge, was often called the god, or prince, of this world, as well as Satan or the devil.

Many of the followers of Jesus at that time, who rejected the Judaisation of their Christian faith, held to the belief that this creator, or "prince of this world", was worshipped as the god of Judaism, which explains many passages in the Gospels. Many passages in Paul's Epistles make it evident that he himself shared this belief, which was also the belief of his followers.

Moreover, there are passages in John's Gospel and in his first Epistle in which not only he, but Jesus, affirmed this belief. In John's Gospel Jesus said, for one example, "Now shall the prince of this world be cast out" (12 : 31); in his first Epistle John himself said that Jesus came to destroy the works of Satan; and in the eighth chapter of John's Gospel Jesus is quoted as saying to the Pharisees that they were of their father the devil (8 : 44). Just before that he made his meaning unmistakable by saying: "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." (8 : 38).

Early documentary evidence of the wide prevalence of such beliefs among the followers of Jesus may be found in the epistles of Ignatius, disciple of the Apostle John and bishop of the church in Antioch, who was martyred in Rome in 107. Seven of these

epistles, to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnians, and Polycarp respectively, are called the "short" epistles, and are regarded as contemporary and authentic epistles of Ignatius; other seven, called "long", containing the same matter as the short ones, with explanatory amplifications, are commonly regarded as later redactions.

Ignatius evidently set great store by the teachings of the Apostle Paul. For, in his short epistle to the Ephesians he said: "Ye are initiated into the Gospels with Paul, the holy, the martyred, the deservedly most happy, at whose feet may I be found when I attain to God." In his short Epistle to the Magnesians Ignatius spoke of "Jesus Christ, the bishop of us all." In the long version of this epistle Jesus was spoken of as "He who is the true and first bishop, and the only high Priest by nature," and again as "Jesus Christ, the High Priest of the unbegotten God." The long Epistle to the Smyrnians spoke of "Christ Jesus, the first-born, and the only High Priest, by nature, of the Father." These allusions evidently referred to the Christology found in the Epistle to the Hebrews, and go to indicate the wide belief in it in Johannine as well as Pauline churches, despite the subsequent silence about it in early Christian writings.

Like Paul, Ignatius warned against the contaminating effect of Judaic doctrine. In the short epistle to the Philadelphians he said: "But if anyone preach the Jewish law unto you, listen not to him." Again, in the short epistle to the Magnesians he said: "For if we still live according to the Jewish law, we acknowledge that we have not received grace;" and again in this epistle he said: "Lay aside, therefore, the evil, the old, the sour leaven, and be ye changed into the new leaven, which is Jesus Christ . . . It is absurd to profess Christ and to Judaize . . ." The long version of this Epistle was more explicit: "It is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has now come to an end."

In his short epistle to the Ephesians Ignatius said: "Be ye not anointed with the bad odour of the doctrine of the prince of this world; let him not lead you away captive from the life which is set before you." Apparently this was a subtle allusion to the odour of burnt offerings in the deluded worship of Satan as the

god of this world. He further spoke in this Epistle of "the powers of Satan . . . and the destruction at which he aims." In his short epistle to the Romans he said: "The prince of this world would fain carry me away, and corrupt my disposition towards God." In that to the Philadelphians he said: "Flee therefore the snares and wicked devices of the prince of this world, lest at any time being conquered by his artifices, ye grow weak in your love." And in that to the Trallians he said: "I therefore have need of meekness, by which the prince of this world is brought to naught." In the long version of this epistle this prince was definitely identified as "the devil, the prince of this world."

Again, *The Epistle of Barnabas* affords similar evidence. Clement of Alexandria and other ancient writers unanimously ascribed this epistle to the Apostle Barnabas, the companion of St. Paul; and in early times no other writer was ever even hinted at as its author. Only in modern times has its authorship by Barnabas the Apostle come to be challenged, apparently on the internal evidence that its author was clearly opposed to any Judaistic influence upon the Christian faith. This, however, does not seem of itself very strong evidence against its being by Barnabas, the fellow-worker of St. Paul. In modern times Hilgenfeld, who made an extended study of this epistle, expressed the opinion that "it was written at the close of the first century by a Gentile Christian of the school of Alexandria, with the view of winning back, or guarding from a Jewish form of Christianity, those Christians belonging to the same class as himself." Thus, whoever was the author of this epistle, which evidently had a wide circulation, there can be no doubt that it was a document, contemporary with the epistles of St. Ignatius, which sought to carry an analogous warning to Christian believers against the Judaization of the Christian faith. Even if this epistle may not have been written by the Apostle Barnabas, its author, by so naming it, evidently assumed that it embodied what had been the known attitude of this Apostle towards such Judaization.

The author warned his fellow-Christians that since the days were evil and Satan possessed the power of this world, they ought, among other things, diligently enquire into the ordinances of the Lord. For He had revealed by all the Prophets that He

required neither sacrifices, nor burnt offerings, nor oblations. Hence, all these Jewish sacrifices were now abolished; and he quoted Isaiah in confirmation of it. He told them that for Christians who had not, like the Jews, gone astray, the new law of our Lord, Jesus Christ, which was without "the yoke of necessity", "could be seen to have a true human oblation", and that the sacrifice which was pleasing to the Father was "a broken spirit and a heart that glorified Him that made it."

He adjured them therefore to be careful "lest the wicked one, having made his entrance by deceit, should destroy their promise of salvation." He further warned them to avoid Jewish errors and against thinking that "the covenant is both theirs and ours." For, he said, the Jews "finally lost it after Moses had already received it," and their covenant was broken in order that "the covenant of the beloved Jesus might be sealed upon their hearts in the hope which flows from believing in him." He eloquently exhorted them, in order that the "Black One" should find no means of entrance, to flee from every vanity, utterly hate the ways of wickedness, and be wholly spiritually-minded and ever vigilant, lest resting at their ease, "the wicked prince, acquiring power over them," should thrust them away from the kingdom of the Lord.

It is evident that this epistle reflected the same attitude toward the Jewish influence upon the Christian faith, and concerning the nature of "the prince of this world", as that of the Apostles Paul and John, and St. Ignatius. No doubt, the epistle only survived into later times because it was believed to be by the Apostle Barnabas; and quite probably it was only one of a number of such documents written by leaders of anti-Judaic Christian groups, of which there were evidently many. Though one cannot doubt the entire sincerity and goodness of the author of this epistle, it is marred for modern readers by a plenitude of long and unconvincing scriptural interpretations which fail to arrest the attention.

Hence, Paul was by no means alone in such beliefs, and there is little possibility of mistaking his meaning when he spoke of those "in whom the god of this world hath blinded the eyes of them which believe not" (II Cor. 4 : 4) nor when he said: "For we wrestle not against flesh and blood, but against principalities,

against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6 : 12). Nor can one mistake the implication in the command which Paul, in his vision, received from Christ to go to the Gentiles and turn them "from the power of Satan unto God" (Acts 26 : 18).

That these were the beliefs, as well as the teachings, of St. Paul, is further strongly confirmed by the fact that they were also the beliefs of all the explicit followers of Paul of whom we know, — of his disciples, of the Marcionites, and of the Paulicians and others. In following the teachings of Paul as the one true Apostle, they all adhered to the belief that Christ Jesus was a divine spirit who had been sent directly by his Heavenly Father; that the god worshipped in Judaism was not Christ's Heavenly Father, but the "god of this world"; and that Judaism and the Hebrew scriptures were thus wholly alien and antagonistic to their Christian faith. The Paulicians, we know, also attached great sanctity to the Gospel of St. John.

But it is essential to any proper understanding of Pauline Christianity to know what practices it engendered. All these Pauline Christians practised a Christian faith which was of the simplest, but most devout character. Their religious feeling expressed itself, not in the meticulous repetition of liturgical forms but in the earnest Christian manner in which they endeavoured to live their lives; and their Christian faith was entirely free from any autocratic sacerdotal control. Their leaders were what Paul had called *Perfecti* (II Tim. 3 : 17) who after a long period of probation, had solemnly consecrated their lives to the loving service of God and of their fellow-men, and who, by their unflinching kindness and goodness and wholly selfless services to others, inspired in those to whom they ministered the desire and effort to emulate them. By such means Pauline Christianity was steadily winning its way in the early centuries of Christianity.

There were many Christian groups in this early period, of which Pauline Christianity was representative, which rejected Judaism and the Hebrew scriptures as entering in any way into their Christian faith. The Petrine hierarchy denounced as Gnostics all those who, on many different grounds, dissented from its doctrines. It especially execrated a large and important division

of these Gnostics who rejected the Judaization of their Christian faith, and of which there were many groups, such as the Cerinthians, Carpocratians, Tatians, Nicolaitans, and others.

Thus, it is evident that there were two very different kinds of Christianity after the Crucifixion and that there was a wide divergence between Pauline and what is called Petrine Christianity. Not only is this obvious from the acceptance by one, and the rejection by the other, of the Hebrew scriptures, but it is equally evident from the striking disparity between the content of Paul's Epistles and that of the Gospels. The Christian scriptures naturally lie at the basis of the Christian faith. The essential problem in regard to these scriptures is: How far should the Epistles of St. Paul be credited and heeded, and how near are the extraneous accounts of Jesus' life in the Gospels to being historical and true?

The Petrine church party, which became the successor of the Jerusalem church party, proclaimed that the religion of Jesus arose directly out of Judaism, and that it owed its origin and validity to Hebrew prophecy. It took the Hebrew scriptures as the essential basis of its faith, and it retained them as of equal authority with the Christian scriptures even after the latter became canonized. By the Gospels, as compiled, the Petrine party sought to adduce further evidence to prove that the Christian faith was the direct outcome of prophecy in the Hebrew scriptures, and that Jesus was the Judaic Messiah expected in them. It made of its Judaeo-Christianity a neo-Judaism, with a priesthood which was modelled upon the Judaic priesthood, and like that priesthood, assumed divine authority to declare the nature of the faith which all Christians must hold, to insist upon the necessity of its liturgical observances and to enforce its own disciplines.

Paul's epistles made their appeal essentially upon the grounds of a mystical faith in the directly divine origin and nature of Jesus Christ, and of his teachings. Such an appeal may be either accepted or rejected; but it was, and is, invulnerable, for it is incapable of refutation. The Gospels, on the other hand, made the more popular but more vulnerable appeal on the grounds of miracles of healing, of worldly wonders, of legends, of pseudo-history, and of what Paul called "endless genealogies" (I Tim.

1: 4), which he cautioned Timothy not to heed. Evidently the genealogists were already at work in Paul's day, some years before these genealogies were actually promulgated in the Gospels.

All Paul's epistles were being read before, or shortly after, his death in 64-65, and they antedated the Gospels by some years. No doubt they exerted a profound influence upon the rapidly growing Gentile element in Christianity. The Judaistic Petrine church, on the other hand, was apparently content in this early period to make the Hebrew scriptures its sole authority. Because the Petrine party insisted that Christ's divine mission had to be proved from the Hebrew Scriptures, no doubt many of the Gospel redactors, and of the early fathers as well, were unwittingly led into maintaining, and seeking to prove, not only that Jesus was of the line of David, and was the Judaic Messiah, but that every major event in his career had been prophesied in the Hebrew scriptures. This was made an essential thesis of the Gospel of Matthew, which was long held to be the first of the Gospels.

Thus, the Petrine fathers made it their chief concern to find further evidence in the Hebrew scriptures that Jesus was indeed the expected Messiah of Hebrew prophecy, and to discover other possible evidence which would go to confirm the Judaic origin of Jesus and his religion. Justin, one of the greatest of the early Christian apologists, cited some thirty odd passages, from Genesis to Ezekiel, in the attempt to prove that the coming of Christ, the Virgin Birth, his birth in Bethlehem of Judaea, his Messiahship, the Crucifixion, the Resurrection, the Ascension, and other events in his career, were prophesied and foreordained in the Hebrew scriptures. Tertullian and others were equally industrious and only less successful, in finding other such prophetic passages.

But the apologists, being all Judaic-minded, appear to have been oblivious to the necessity of reconciling the religion of the Hebrew scriptures with the religion which Jesus taught. Thus, in what came to be called Petrine Christianity, a Judaistic orthodoxy only deemed it necessary to prove that Christianity was essentially dependent upon Judaism. Pauline Christianity found no such necessity.

Indeed, it may be seen that these two divergent forms of Christianity differed radically in their understanding of the

Christian religion, and in the methods by which they sought to promulgate their own conception of it. This is evident from the content of the Epistles and of the Gospels. Paul in his Epistles strove "to mould the future by an appeal to religion and its doctrinal explanation, rather than to what one is not unwarranted in calling pseudo-history,"¹ which was the method pursued by this Judaistic orthodoxy, as exemplified in the extraneous commentary of the Gospels. In the Epistles, spiritual ends only were sought; in the Gospels, to their spiritual content was added the pursuit of obviously less spiritual and more tendentious objectives. Thus, in addition to the account of the teachings of Jesus, the attempt was made in the Gospels to *create* a pseudo-historical Judaic background for the Galilean Jesus, who most likely was never in Judaea until the last five days of his life. Neander does not hesitate to say that the writings of the apostolic fathers are "worthy of small confidence", being "often forged" and "interpolated in subservience to a Jewish hierarchical interest, which aimed to crush the free spirit of the Gospel."²

This difference went far to determine the subsequent history of these two forms of Christianity. Petrine Christianity sought to establish its paramount position by means of its close organisation, by the subtle extension of its authority, and by the exercise of worldly power and coercion. Pauline Christianity, on the other hand, sought none of these ends, but solely to promulgate, to clarify, and to follow the spiritual precepts of Jesus. Perhaps the most vital question in regard to the future of Christianity is whether Petrine, or Pauline, Christianity shall ultimately become the determinant psychical force in its evolution.

Not only was Paul able to carry Christianity to the Gentiles and to defeat the efforts of the Jerusalem church to make Christianity a sect of Judaism, but he obviously sought to free the Christian faith from Judaism entirely. The early Judaeo-Christian body in Rome, for example, evidently owed its origin to the Jerusalem church. But even in Paul's lifetime it had acquired a considerable element of Pauline Christians, as may be gathered from the Epistle to the Romans. Evidently, both Paul and his friends in Corinth now had many friends of their own persuasion

in the Christian community in Rome. For example, Epaphroditus, "the first of the Achaeans to come unto Christ," was, among other followers of Paul, now in Rome.

Commentators have been prone to regard the Epistle to the Romans as essentially a dissertation upon righteousness and salvation, and to discuss the question as to whether it was addressed to Christians or Jews. But the primary purpose of this Epistle was to exhort the Judaeo-Christian community in Rome to abandon Judaism entirely. Now, when he wrote the Epistle, Paul had not yet been in Rome, and it would seem more than probable that he was moved to write it because of information he had received about conditions in Rome from followers of his from Corinth and Macedonia who had gone there.

He began almost at once with the serious indictment of a group which evidently formed a part of this Judaeo-Christian community. It could have served no good purpose to exaggerate the indictment; yet he sternly rebuked those who had "changed the glory of the uncorruptible God into an image made like corruptible man," and "who changed the truth of God into a lie, and worshipped and served the creature more than the Creator . . ." In so doing this group had become wholly unrighteous, grossly immoral, and beyond God's grace. Paul's remedy to effect the needed reformation of this Judaeo-Christian community lay in the complete elimination of Judaism from it, and he supported this plea by a most eloquent and persuasive sermon on Christian righteousness.

Paul was no less anxious to save his own people, the Hebrews, than he was to convert the Gentiles, and he here declared that he himself would be willing to be cast out if his own fellow-Jews could be saved. Among other things, he cited to them the analogy of a widow who, without any disloyalty to her deceased husband, was at complete liberty to marry another. Evidently he was trying to convince these Judaeo-Christians that Judaism had served its whole purpose, that it was now obsolescent and a thing of the past, and that they could, and should, renounce it in its entirety. He warned against "them which cause divisions," and "who by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 17-18), and he was evidently intent upon wholly freeing the

Christian community in Rome from any Judaical liaison. The Epistle to the Hebrews not only reinforced this appeal, but made clear the grounds for it.

It appears that these efforts of Paul to de-Judaize the Christian faith of this group in Rome were largely successful. For Eusebius related that the Church in Rome was founded ten years before Titus became emperor in 79 (which would make the date 69, four or five years after the deaths of Paul and Peter), and that the first bishop of this church was Linus. Now, Linus was a follower and disciple of St. Paul, and Paul mentions him when writing from Rome to Timothy in the salutation at the end of II Timothy. Of Linus, Eusebius said: "It is testified by Paul that he worked with and strove in company with him."³ When he died, after presiding as bishop of Rome for twelve years, Linus was succeeded by Anenclitus. He, in turn, presided for another twelve years, when he died and was succeeded in 93 by Clement, who presided until he died in 102.

Of Anenclitus little is known, but of Clement, Eusebius said: "The Apostle (Paul) states in his Epistle to the Philippians that he (Clement) had been his fellow-worker, saying, With Clement and my other fellow-workers whose names are in the book of life."⁴

Likewise, Origen identified Clement as the person of the same name who was associated with St. Paul in the evangelization of Philippi.⁵

We learn that this Clement of Rome cited the following rule, as one which was handed down from the Apostles, relative to the government of church offices: "that they should be filled, according to the judgment of approved men, and the consent of the whole community."⁶ Thus, it is hard to avoid the conclusion that the community, which chose Clement as bishop of Rome, was of his own persuasion and way of thinking, and that the church in Rome in the time of Clement was distinctively Pauline. From Clement's Epistle to the church in Corinth, to which we have referred before, may be inferred a close relation between this church in Rome and that of Corinth, which was obviously Pauline from the beginning. Clement, Paul's disciple, who was now bishop of Rome, was here counselling the Corinthians as Paul had done in his own Epistles to them.

Yet other evidence to confirm the active influence of Pauline Christianity in Rome may be found in the apocryphal book, *The Shepherd of Hermas*. This book was written at about the end of the first century, and evidently emanated from Rome. Its simple pietism closely resembled that of the later Paulicians, and its reference to Clement was evidently to the then bishop of Rome.

This serves to indicate its Pauline background. Indeed, Hermas also appears to have been a disciple of St. Paul's, for Origen distinctly states the opinion, which was repeated by Eusebius and Jerome, that this book was by the Hermas mentioned in the Epistle to the Romans.⁷ From all this there can remain little doubt that the church in Rome, whose first bishop, Linus, and third bishop, Clement, were known to be disciples of St. Paul, was predominantly Pauline for the thirty-three years from the time of its founding in 69 to the time of Clement's death in 102.

Indeed, the widespread activities of the disciples and followers of St. Paul in founding churches and in establishing Christianity on a firm and well-organized basis may be gathered from the facts we learn from Eusebius: that Linus was the first bishop of the church in Rome; Timothy, of the church in Ephesus; Titus, of the churches in Crete; Dionysius, of the diocese in Corinth; and that other Dionysius, who was converted by Paul's speech on the Areopagus, the first bishop of the church in Athens. We also learn that Crescens was sent to Gaul by Paul, and that from the church in Pontus, which was founded by Paul's friend and disciple, Philologus, afterward came Marcion, an ardent follower and supporter of Paul's teachings.

Not only is there abundant evidence of the influence of Paul's teachings in Rome at this early period, but there is definite evidence of his presence there. There is the detailed account in the 28th chapter of Acts of Paul's arrival in Rome, of his doings there, and of his dwelling in his own hired house for two years. Not only are there those Epistles of Paul which were said to be written from Rome, but it was definitely stated by Origen, in his *Commentary on Genesis*, that Paul was martyred in Rome under Nero.⁸

But, as for Peter, even the belief that he was martyred in Rome

at about the same time as Paul receives no confirmation other than from tradition. If Peter had any connection with Rome or anything in the way of a following in Rome, at this period, it is indeed strange that there is not the slightest intimation of it in Acts or elsewhere. The earliest reference to Peter's having been in Rome appears to have been made by Clement of Alexandria in the middle of the third century. This was almost two hundred years after Peter's death and more than a hundred years after the church in Rome had become Petrine. Apparently it was only after this had happened that this tradition became current.

Nor can enough be learned about Peter anywhere to enable us to form any clear impression of his personal character and attitude. For one thing, it is impossible to decide whether he leaned toward, or away from, Paul in his attitude toward the conversion of the Gentiles. The passage in Matthew about Peter being the rock upon which Christ's church was to be founded, of which there is no intimation in Mark, who was said by Papias to be Peter's interpreter and companion, has often been challenged as an unauthentic and tendentious interpolation. Ancient writers evidently were more prone than modern ones to base their theses on puns. Indeed, from all that can be learned from the Gospels and the Acts about Peter, he would scarcely appear to have possessed such petrous stability.

But notwithstanding the absence of evidence, or perhaps because of it, an elaborate tradition was afterwards built up not only that Peter came to Rome and was martyred there, but that he was directly concerned in the founding of the bishopric of Rome, which event, however, occurred in 69, four or five years after the reputed time of his death. Likewise, according to tradition, he bequeathed to this church his own apostolic authority as well as the authority of the Jerusalem church, though this church was still in existence for some years after Peter's death.

Beyond being regarded as the symbol of ecclesiastical authority, Peter was obviously a nebulous figure in this tradition by which it was sought to establish the paramount authority over all Christianity of the Petrine church in Rome. There is no record or indication, however, that this tradition became current until after the church in Rome became Petrine, which was many years after

the death of Peter, and many years after the church in Rome had been founded by disciples of Paul. Nothing to be called evidence can be found that his pontificate was more substantial than a posthumous tradition. Outside the Gospels and Acts, Peter is only a tradition.

It does not necessarily follow that Peter may not have wished or designed to establish a church in Rome. Nor could exception well be taken to the later Petrine church in Rome having cherished traditions in regard to its foundation. But obviously such traditions could furnish no legalistic warrant for the exercise of its authority over other Christian bodies, which it evidently sought to establish by their means. And there is no indication in Mark or elsewhere that Peter in his lifetime thought that he would be named after his death as the founder and head of the so-called Petrine church.

Manifestly, the church in Rome was predominantly Pauline from its foundation in 69 by disciples of Paul until the end of Clement's reign in 102. But evidently the Jerusalem church party had not been inactive in seeking to capture and supplant this Pauline church. No record is extant of when and how it succeeded in doing so, but the objective and circumstantial evidence is sufficiently clear; it is not very difficult to give a fairly accurate account of this event.

Clement died in 102. Thirty-eight years afterwards, in 140, when in the time of Marcion the dark curtain which conceals this period lifts slightly, a church is discovered in Rome which claimed to have been founded by Peter. However, it recognised Paul as its co-founder, which is not altogether to be wondered at. It likewise claimed to have received through Peter the authority of the church in Jerusalem; and its priesthood, to which Peter's apostolic authority was said to have descended, had now become of a markedly Judaic character. We learn that there had been gradually formed "a sacerdotal caste modelled upon the Levitical priesthood, with its complete liturgical authority, and its support by the receipt of tithes, who were 'a peculiar people of God', something wholly foreign to the original Christian consciousness."⁹ This church was now wedded to Judaeo-Christianity to

the exclusion of Pauline Christianity, and laid claim to complete authority over all other Christian bodies. Thus, in that long dark period following the deaths of Paul and Peter, the Jerusalem church party had won a great victory, not only in the church in Rome but in other church bodies whose leaders aspired to Apostolic authority, to which Pauline Christianity laid no claim.

It is obvious that from as early as the time of Paul's Epistle to the Galatians, an effort was being made to include Christianity in Judaism and to make its dependence upon Judaism complete. But owing to the prescience of Paul, who saw clearly, and insisted, that the Christian faith had no direct connection with Judaism, the Judaizers had lost the early battle to make Christianity a sect of Judaism and to tie it fast to Judaism by circumcision and the Mosaic law.

No longer having Paul to contend with, however, this party obviously sought to retrieve their defeat by studiously disseminating the propaganda that the Christian faith had arisen out of Judaism, that its spiritual authenticity and authority needed to be confirmed by prophecy in the Hebrew scriptures, and that the followers of Jesus were in consequence under a deep obligation to Judaism. If Christianity could not be made a sect of Judaism, it seemed at least possible to make of it a Judaistic Christianity; and this design the Jerusalem church party steadily pursued until it was accomplished. To attain this end the party sought to capture, and did capture, the church in Rome founded by disciples of Paul, which now became transformed into the headquarters of a Judaistic orthodoxy.

A review of the chronological sequence of events in this early Christian history may be useful. Paul first succeeded in defeating the attempt of the Jerusalem church to make the Christian faith a sect of Judaism. In his lifetime he was able to make Christianity a predominantly Gentile movement. By his activities many Christian groups were well established, which afterwards became churches of which disciples of his were the founders and bishops. Such churches evidently followed the Christian faith which Paul had taught, which repudiated all connection with Judaism. After his death disciples of his in 69 founded and established the church

in Rome, which followed the same non-Judaistic Christian faith.

Then, about the time that this Pauline church in Rome was founded, appeared the Gospel of Mark, which is held to have been written between 67 and 70. While there appears to have existed an earlier collection of the sayings of Jesus, or *logia*, the only Christian scriptures previous to Mark were Paul's Epistles. Thus, Mark was apparently the first to recount in a narrative written with popular interest and appeal, the sayings and teachings of Jesus, together with an apparently consecutive account of his ministry and his crucifixion. Before that, indoctrination had evidently been mainly by preaching.

Papias, bishop of Hierapolis in the middle of the second century, who was a disciple of the Apostle John, and had had intimate contacts with many who had known Jesus and the Apostles, said that Mark became the interpreter of Peter and accompanied him, and that he wrote down accurately whatsoever he remembered to have heard, but not in exact order. From this it has been inferred that the Gospel of Mark largely represents Peter's account of Jesus' ministry.

Mark's Gospel contained no intimation of any knowledge of the Epistles of Paul, which preceded it, nor of the Christology of the Epistle to the Hebrews. It commenced with the baptism of Jesus by John as the beginning of his inspired ministry, and recorded many miracles afterwards performed by him. Apparently, it was mainly by these means that it sought to carry conviction of the divine nature of Jesus rather than through Hebrew prophecy or his Davidic descent and Messiahship. For, while it stated that he was hailed by a blind beggar and others as the son of David on his way up from Jericho to Jerusalem, it made no allusion to any Hebrew prophecy of his advent, to his being born in Bethlehem of Judaea, or to his Messiahship; and it even contained an assertion by Jesus that the Christ could not be the son of David. Nor did it make any allusion to the doctrine of the Virgin Birth.

It told of a certain rivalry between the Apostles for precedence, and stated that Jesus said to them that if anyone of them sought to be the first, "the same should be the last". From this it would appear that Peter did not entertain any expectation that he would be named by Jesus as the rock upon which his church was to be

founded. Indeed, Mark made no mention whatever of the church. It is not easy to believe that Jesus afterward reversed this decision, or if he did, that Mark, in close association with Peter, would not have known of it and told of it in his Gospel. The declaration afterwards made in the Gospel of Matthew as to the paramount apostolic authority of St. Peter in the church, which would obviously go to enhance the prestige of the Jerusalem church of which Peter was said to be the founder, was apparently nothing more substantial than a happy thought which emanated from the Jerusalem church party, and would no doubt have come as somewhat of a surprise to Peter had he not been deceased for some years before the Gospel of Matthew appeared. Thus, Mark's Gospel was of little or no value as a support to the authoritative claims of the Jerusalem church party.

But from it apparently this party got the fertile idea that it was a valuable model to follow. For only a few years later, in the latter part of the first century, when the Pauline church in Rome was well established, appeared the Gospel of Matthew. Its first two chapters were entirely new matter, and contained a genealogy purporting to prove the Davidic descent of Jesus and a dramatic and circumstantial account of his birth in Bethlehem of Judaea. Beginning with the third chapter, however, it closely followed the story in Mark's narrative, which had evidently been accepted as an authentic account, and from which it would have been unwise to deviate. It then expanded Mark's narrative by introducing into it many precious sayings of Jesus; and in addition, many passages designed to prove that the religion of Jesus arose out of Judaism and owed its origin to Hebrew prophecy: statements to the effect that Jesus came only to save the lost sheep of Israel and that he had given to the Twelve Apostles complete authority over his church; and the declaration that Jesus named Peter as the rock upon which his church was to be founded.

The Gospel of Luke followed Mark's narrative in much the same manner as Matthew. It gave a variant account of the Bethlehem birth of Jesus, and it sought to supply a more complete genealogy. It went to even greater lengths than Matthew in efforts to prove the complete Judaism of Jesus, and it added the finishing touch by the story that Jesus was regularly circumcis-

ed on the eighth day, of which, however, there is no mention in any of the other Gospels, or elsewhere. All this occurs in the first two chapters, except the genealogy which comes early in the third chapter. But the remainder of Luke is far less Judaistic than Matthew.

Matthew and Luke manifestly appeared after the establishment of the Pauline church in Rome. Their stress upon the Davidic descent and Judaism of Jesus, the authority of the Twelve, and the paramount position of Peter was apparently an opening assault upon the validity and authority of this Pauline church in Rome.

The subsequent Gospel of John was evidently an independent production which told a story of its own and ignored the Synoptic sequence. It contained little that went to support the Judaizers, and with the exception of its upholding apostolic authority, it evidently dissented from these other claims in Matthew and Luke, for it made no reference, or furnished any support, to any of them.

In the period up to, and beyond, the time when the church in Rome was founded by disciples of Paul, during which period Pauline Christianity had established many churches throughout the Western world, and the Jerusalem church none, the influence of the Jerusalem church steadily declined. During this period the policy of the Jerusalem church party had apparently been confined to infiltrating other Christian groups with the propaganda that the Christian faith was essentially connected with and dependent upon Judaism, and that its authenticity and validity could only be proved from Hebrew prophecy.

The appearance of the Gospels of Matthew and Luke, which were evidently compiled to serve the interest of the Jerusalem church party, denoted that renewed efforts were being made by this party, and that its propaganda policy had now become wider, more intensive, and more subtle. For its propaganda now included the Davidic descent and complete Judaism of Jesus, of his family and of John the Baptist, the Messiahship of Jesus, and the paramount apostolic authority of Peter in his church. Indeed, it was obviously designed as a flank attack upon Pauline Christianity. For by these Gospels, ostensibly written for the purpose of recording the teachings and the ministry of Jesus, the Jerusalem

church party skilfully combined its propaganda with a pseudo-historical narrative which would make a religious and emotional appeal to followers of Jesus. We can gratefully receive the valuable sayings and teachings of Jesus these Gospels offer without closing our eyes to the extraneous propaganda they contain.

Owing to the Jewish War and the destruction of Jerusalem by Titus in 70, the Jerusalem church was said to have moved to Pella in the Decapolis. When it was permitted to return it was deprived of its Judaic membership by the exclusion of Jews from Jerusalem by the Roman government. It no doubt became evident to the Jerusalem church party that, if its Judaeo-Christianity was to survive, it needed a more advantageous position from which to promulgate its propaganda and assert its claim to authority over the Gentile Christian world.

Although Paul's disciples had been able to establish the Pauline church in Rome, there can be little doubt that Rome still contained a considerable remainder of the Judaeo-Christian community which originally emanated from the Jerusalem church, and would not have altogether abandoned its doctrines; and it is more than probable that, when the Jews were excluded from Jerusalem, not a few from that church took refuge in Rome. Obviously, Rome, the capital of the Empire, was on all grounds the most favorable point from which this church could continue its activities.

Hence, the Jerusalem church party evidently designed to transfer its Judaeo-Christianity, along with Peter, from Jerusalem to Rome, but obviously long after Peter's death. The Pauline church in Rome, with so many of Paul's disciples there, was naturally the citadel of Pauline Christianity in the Western World; to capture it was evidently the first objective in the grand strategy of the Jerusalem church party. Thereafter, the capture of other Pauline churches would be routine.

The general nature of the means by which this revolution was accomplished, may be inferred from the manner in which such radical changes occur in other organisations. The insidious process of boring from within by disguised Judaeo-Christian elements would no doubt be active, and it would probably be found that

"they which cause divisions", against whom Paul had warned, were going busily about their task. The abundant citations in the newly compiled Gospels of Hebrew prophecy dating back to Isaiah and other prophets, would be represented as overwhelmingly more valid than the recent words of Paul, who was no longer alive to reply. The complete Judaism of Jesus and his Messiahship, the apostolic authority of the Twelve, and the paramount position of Peter, *all* ostensibly confirmed in the pseudo-historical Gospels of Matthew and Luke, would no doubt be amply stressed; nor would the schemers neglect to hold out to leaders of other Christian bodies the enticing prospect that if they accepted inclusion in this church of Petrine apostolic authority, their own authority, prestige, and emolument would be greatly enhanced.

Once it was accepted that Jesus had said that Peter was the rock upon which his church was to be founded, there was no insuperable obstacle to the subsequent creation of the tradition that Peter had gone to Rome and had founded the bishopric of Rome. The posthumous translation of Peter and his apostolic authority to the Church in Rome, more than thirty-five years after his death, was no doubt expected to be successfully accomplished, as it was. In both earlier and later ages, persistent and reiterated propaganda has been a potent psychical force in beguiling what Paul, in his understanding of human nature, called "the hearts of the simple".

After the capture of the Pauline church in Rome, the Jerusalem church party, no doubt by its usual methods, was evidently able to win over the leaders in other Pauline and Johannine churches, one after another, and to make the churches accept its doctrine of Petrine apostolic authority. In that dark period, which lasted into the third quarter of the second century, and of which there is scarcely any knowledge, we have only intimations that some of the Pauline and Johannine churches, like those of Sinope in the time of Marcion, and Antioch under Ignatius, and no doubt those churches to which Ignatius wrote his epistles, held out for a time. But the church in Rome, which was now Petrine, and claimed to be the legatee of Peter and the Jerusalem church, was already

assuming paramount authority over all Christianity, and seeking to exercise its discipline over all other Christian churches. As early as 190, Victor, 13th bishop of Rome, pronounced excommunication upon all the dioceses of Asia on the ground of heterodoxy. Those churches, however, did not feel themselves obliged to accept the sentence. Likewise, Pope Stephanus, sixty years later, took similar action against the churches of Asia and Africa. Irenaeus rebuked Victor for his arrogance, and Cyprian likewise remonstrated with Stephanus.¹⁰

This Judaistic orthodoxy, by the complete clerical control it gained, was now able to redact and reconstruct all scriptural writings, which it had evidently begun to do prior to the time of Marcion in 140. For, at that time it had a copy of the Gospel of Luke which it claimed to be original and authentic, but which differed radically from a Lukan Gospel of Marcion's that bore convincing objective evidence of its priority. To such general scriptural reconstruction may be largely ascribed the many contradictions and inconsistencies in the Gospels and the surprising discrepancies found in the Epistles.

Obviously, this orthodoxy was highly successful in destroying all those writings which it condemned as heretical, of which we hear of many, but none of which have survived. Of Gnostic writings, for example, which are known to have been extensive, not a vestige remained until Coptic translations of some of them that had lain buried in Egypt were discovered in modern times. Later on, when it had the power, this Judaistic orthodoxy was able to have the death penalty imposed for being in possession of such heretical writings.

The Petrine hierarchy now insisted that its dogmatic pronouncements had divine sanction and authority, just as the Judaic priesthood had insisted upon that of its own Rabbinical law. It penalised any dissent from its authority or the doctrines it promulgated by the curse of anathema and excommunication, which were the severest penalties it had the power to enforce until early in the 4th century, when it became the state religion. It then promptly added to these, unrelenting persecution. At an early date it promulgated the doctrine of the Fall and of Original Sin, which were manifestly derived from the Hebrew scriptures, and

obviously not from the religion which Jesus taught. By this doctrine, which was superimposed upon the Christian faith of Jesus, it gained its greatest power over the adherents of this Judaeo-Christian faith. For, because of this doctrine of the infliction of original sin upon the whole of humanity, individuals were terrified into the belief that only by complete subservience to its authority and doctrine, by prescribed liturgical observances, and by means of sacerdotal intervention, could they hope to be saved and escape eternal punishment by fire. Thus, the Judaeo-Christian faith taught by the Petrine church became essentially a religion of the fear of a cruel and vindictive god, and it was no longer the religion of love and trust in a loving and merciful Heavenly Father which Jesus had taught. In order that obedience to its authority should not be slackened by any abatement of terror, the Petrine hierarchy sought to prevent any deviation from its doctrine and to preserve its power by instilling into its adherents the haunting fear of the charge of heresy and its dire implications. And it made the relentless pursuit of heretics the most important of its pious tasks.

We may now follow the struggle between Petrine and Pauline Christianity to its final crisis.

Chapter XI

MARCION

FOR the first three centuries of Christianity, Pauline and other forms of Christianity which rejected Judaism as entering in any way into their Christian faith, were well able to hold their own against the determined opposition of Judaistic orthodoxy.

In the first half of the second century arose a man who earnestly strove to preserve Christianity from Judaization. That man was Marcion, who was born at the beginning of the century. He was the son of the bishop of Sinope in Pontus. He was wealthy and of the upper class, and a bishop in his own right as well, possibly the suffragan of his father. Despite the usual attempts to blacken the character of an opponent of Judaistic orthodoxy by charges of immorality and venal motives, Marcion emerges as a conscientious and courageous Christian, whose ardent desire was that the Christian world should be guided solely by the beauty and perfection of Christ's teachings, and whose high character and single-minded purpose cannot be doubted. He went to Rome about 140 and made a great effort to accomplish an anti-Judaistic reformation of the church in Rome. It may be noted, as an example of the gentleness and tolerance to be found among the early fathers, that Polycarp is reported to have said on meeting Marcion in Rome: "I know you as the first-born of Satan."

Marcion's passionate purpose was to purify the Christian faith and to divest it of the incumbrances it had already acquired. His over-riding concern was to preserve Christ's own doctrine of love, tolerance, and forgiveness, and to implement this doctrine in the relations between Christians. For he found little evidence of it in the church that claimed to be orthodox. He regarded the simple truth and beauty of Christ's teachings as sufficient in themselves, and showed no disposition to add anything of his own to them. Nor did he concern himself over such abstract questions as the origin of evil, the essence of the Godhead, or the many other metaphysical questions over which early orthodox theologians liked to contend.

Marcion opposed the dogmatic means by which Judaized

MARCION

orthodoxy sought to confirm its sacerdotal authority, and its attempt to assume to itself an exclusive authority, ostensibly delegated by the Apostles, which he regarded as designed to establish an unwarranted restriction upon Christian freedom of conscience. Harnack in his *History of Dogma* says: "There can be no doubt that Marcion criticised tradition (i.e., of an authoritative doctrine with exclusive apostolic sanction) from a dogmatic standpoint. But would his undertaking have been at all possible if at that time a reliable tradition of the twelve Apostles and their teachings had existed and been operative in wide circles?" Again Harnack says: "Marcion, in all probability, was the first to conceive, and in great measure to realise, the idea of placing Christendom on a firm foundation of a definite theory of what is Christian — but not of basing it upon a theological doctrine — and of establishing this theory by a fixed collection of Christian writings with canonical authority." Thus Marcion in 140 took a position which after 1800 years has come to be that of many earnest Christians.

The church in Rome, which had been founded by disciples of Paul, had now become Petrine and thoroughly Judaistic. It had adopted the Hebrew scriptures as the essential basis of the Christian faith. But Marcion, ardently desiring to establish the true postulates of the Christian faith, equally desired to preserve a free and united *Catholic* Church, and he made strenuous and continued efforts to free the church from its Judaic liaison. Like Paul, he clearly saw the danger and strove with all his energy to arrest the Judaization of Christianity, which by his time had been highly successful.

Marcion considered Paul to be the only true Apostle of Christ, most of the others having lapsed into Judaism. He inveighed against the "false Apostles" as having betrayed their trust — a charge for which at that time he may have found good reason. For we are told by Reinach that "Down to the time of Marcion all scriptural quotations in the works of the Apostolic Fathers referred exclusively to the Old Testament."¹ Strangely enough, Paul was the only one we know of the Apostles who opposed and resisted the Judaization of Christianity, though it seems quite probable that Barnabas also did.

Marcion was equally desirous of purifying the Christian scriptures by freeing them from later alterations and additions. The church in Rome insisted that only its own copy of the Gospels was the original and authentic text. But Marcion had in his possession both an early copy of the Epistles of St. Paul and a copy of the Gospel of Luke, which he maintained was an earlier and more authentic text than that of the orthodox copy. The orthodox copy of Luke contained many additions to Marcion's own copy, the first two chapters among them. Marcion maintained that the many instances in which the orthodox copy differed from his own were due to subsequent additions to, or alterations of, the original text, and that the first two chapters of the orthodox copy of this Gospel, wherein occurs the account, which is not found elsewhere, of the circumcision of Jesus, were interpolations into the original text. His opponents, on the other hand, asserted that he had cut out and altered in the orthodox copy what did not suit him. But the fact that there was, according to his opponents, matter in his own Gospel of Luke that went against his own views would of itself seem enough to absolve him from any such dishonest mutilation. The essential question here is, Was Marcion honest? Nothing his opponents tell us makes us think he was not entirely so.

We can infer that Marcion had brought these Christian documents with him from Sinope, and that they probably dated from the early foundation of the church in Pontus, where they had been less subject to Judaistic redactions. As to the genuineness and authenticity of his copy of the Gospel of Luke, there is, in the first place, the testimony of both Pseudo-Hippolytus and Pseudo-Dorotheus that the first bishop of Sinope was Philologus,² a personal friend and disciple of St. Paul.³

It is probable that Philologus would have had an authentic copy of the Epistles, and an early copy of the Gospel of Luke. It is equally probable that these would have been preserved in the church of Sinope since the time of Philologus, who probably lived until a few years before Marcion's time. From this it is permissible to infer that Marcion probably had copies of these Christian documents, of which his copy of Luke was one. All this, and more, was no doubt well known to Marcion's opponents.

But it would be expecting too much of them that they should volunteer any information about it.

It might be objected that the evidence as to the source of Marcion's documents is essentially inferential. So is all circumstantial evidence inferential, and often the only means which will lead to the solution of a problem.

A pertinent indication that Marcion's copy of the Gospel of Luke antedated the orthodox copy can be found by comparing the 2nd and 13th verses of the 11th chapter in each. In verse 2, Marcion's copy commenced the Lord's prayer thus: "Father, let thy Holy Spirit come upon us." At verse 13, both copies have it: "How much more shall your Heavenly Father give the Holy Spirit to those that ask him." In Marcion's copy, the 13th verse obviously referred back to the 2nd verse. But in the orthodox copy no reference is made to the Holy Spirit in its 2nd verse. Thus, the reference to the Holy Spirit in its 13th verse quite loses its point. The obvious explanation is that Marcion's verse 2 was the prior reading in Luke, and that it had been altered in the orthodox copy in order to conform to what had come to be a later wording of the Lord's Prayer by the Petrine church in Rome.

Marcion regarded the Mosaic law and the teachings of Jesus as essentially opposed to one another, and unreconcilable. He wrote a work called *Antitheses* in which he set forth in parallel columns the opposition between the Old and New Testaments. This book, not altogether surprisingly, is lost.

To Marcion, the Gospel message of Jesus, in its inspired truth and beauty, carried within itself its own evidence of its revelation and required no support from Hebrew scriptures or elsewhere to confirm the great truth that Christ was indeed the veritable and true messenger of God. This was obviously also the position of Paul, whose devoted follower Marcion was. Like Paul and John, Marcion regarded the Christ as a divine spirit who had come directly from God.

To Marcion, as to the anti-Judaic Gnostics, the creator of this world was a demiurge, and inferior to the benign God of the Universe, who sent his only Son to rescue mankind from subjection to this demiurge and his laws and penalties. The patriarchs and the prophets belonged to the inferior god who was the "god

of this world" and the god of Judaism. Their prophecies did not relate to Jesus, but to a Judaic Messiah, whom, according to Hebrew prophecy, this creator had promised to send to conquer the world for Judah.

In fine, Marcion maintained that the Gospels, as compiled, had been grossly corrupted in order to effect their Judaization; that the Christian faith had no essential connection with Judaism; and that it should be untrammelled and undefiled by any Judaic liaison. He maintained that Jahveh, as the demiurge and the god of the Hebrew scriptures, was not to be identified with, but was wholly alien to, Christ's Heavenly Father; that the Hebrew scriptures, by their crudity, cruelty, and immorality, were a scandal to the faithful; that they were in direct conflict with Jesus' teachings; that they were in no sense a part of Christian scripture, and should be renounced and discarded.

Marcion's opponents asserted that he derived his heretical ideas from Cerdo, a Syrian Gnostic, who came from Syria to Rome in 140 in the time of Hyginus, the 9th bishop after the Apostles. To accuse Marcion of having adopted the ideas of a hated Gnostic, was obviously a much more adroit mode of attack than a direct one, which would have involved them in admitting that in combating Marcion, they were combating the religious beliefs and teachings of the Apostle Paul, a fact they manifestly preferred to keep under cover.

Of Cerdo, Epiphanius says "that like many other heretics, he held two principles and two gods, one good and unknown, the Father of Jesus; the other the Creator, evil and known, who spake in the Law, appeared to the Prophets, and was often seen. He denied the resurrection of the body and rejected the Old Testament. He said that Christ descended from the unknown Father; that he came to overthrow the empire and dominion of the Creator of the world, as many other heretics do; and having been a short time in Rome, he transmitted his venom to Marcion, who succeeded him."

From this it is obvious that many who had become Christians at this early time could not accept the belief that the God of the Christian faith was the Judaic god of the Hebrew scriptures. They sought for some kind of a theology that would assign the creation

of men, afflicted with original sin, to the relentless Judaic god, and which would absolve Christ's Heavenly Father of love and mercy from such a monstrous and gratuitous act of inhumanity.

It is permissible to seek a historical alternative to the allegation of Marcion's opponents that he derived his convictions from Cerdo. It seems much more probable that he held these convictions before he came to Rome and into possible contact with Cerdo. Indeed, all the indications are that he came on a special mission to Rome to propagate these beliefs, which he already held. If, as Epiphanius indicated, many Christians held these convictions, it is likely that they were also the convictions held by those of the church in Pontus whence Marcion came. Indeed, it appears probable that in these early days of the Judaization of Christianity, the Pauline church in remote Pontus had not yet become Judaized. If the ancient church of Sinope should ever be excavated, it might possibly throw some light on this subject.

All that we can learn in connection with Marcion goes further to support the inference, to be drawn from many passages in the Epistles, that Paul did not teach, nor believe, that either Judaism or the Hebrew scriptures formed any essential part of the Christian faith. This, of course, was Marcion's own position, and we can scarcely think that Marcion would have hailed Paul as the "only true Apostle" if that had not been Paul's position also. Nor is it easy to believe that Marcion's teaching differed essentially from the teaching of the church of Sinope, whence he came, and in which he was a bishop. For the church of Sinope, as we have seen, had been founded by Philologus, the friend of Paul, and one of his 70 disciples, and we cannot think that Philologus would have taught a doctrine which did not accord with his master's teachings.

We also know what were the doctrines of the Paulicians, who claimed that their founders were disciples of St. Paul. These doctrines of the Paulicians, as we shall see, were essentially those which Marcion held, and of which we may find reflections in passages from Paul and John in the New Testament.

But all Marcion's efforts to de-Judaize and to purge the Gospels of what he believed to be subsequent additions and alterations were met only with a stone-wall opposition by the church in Rome. Finding his efforts wholly futile, Marcion established a

Christian church which was entirely free of any Judaic liaisons. This church was widely successful and gained a great number of adherents, who in many instances manifested their devotion by martyrdom. Indeed, its simple faith and trust in the human sympathy of Jesus and in the forgiveness of his Heavenly Father appears to have won adherents more readily than the arbitrary disciplines and exclusiveness of Petrine Christianity. By the 4th century there were Marcionite churches in Italy, Syria, Palestine, Egypt, Arabia, and even Persia.

Three quarters of a century after Marcion's time, Tertullian wrote a voluminous *Refutation of Marcion*, which was intended to give Marcionism the coup de grace, and was highly approved in orthodox quarters. In his polemic Tertullian began by dilating upon the barbarity of Pontus and its inhabitants, and by comparing Marcion to various lower animals. He then proceeded to state in his own terms Marcion's contentions and his own arguments against them, a most advantageous method of refuting an opponent long deceased.

Marcion's primary error, Tertullian said, was in believing in two gods: one who had hitherto been unknown, who, Marcion claimed, was a god of love and mercy and Christ's Heavenly Father, and of whom it might be said that Paul preached on the Areopagus; and a second god who was the creator of this world, who had long existed and long been known, and who was the god of the Hebrew scriptures. Tertullian then adduced an elaborate argument to prove that there could be only one Supreme God; that this god was the creator of the world and the god of Judaism; and that Marcion's unknown god of love and mercy, who, he alleged, had only been discovered by Marcion long after the time of Jesus, could not thus be Jesus' Heavenly Father, and did not exist. Ergo, Jesus' Heavenly Father could only be the god of the Hebrew scriptures. Tertullian himself made no effort to reconcile these two gods, but expressed his own theological view that the Supreme God could not be a god of love and mercy, but only a stern and relentless god who was to be feared; and he quoted Deuteronomy to prove it.

At no point, however, did Tertullian make any allusion to the fact that Marcion and the Marcionites held that this creator, or

demiurge, who was the "god of this world" and the god of the Hebrew scriptures, was Satan. Among other things, Tertullian took a Parthian shot at Paul by saying that Marcion was as inferior to Paul as Paul was to the other Apostles. Except that it is a masterpiece of invective and word-sophistry, the only clear impression one derives from Tertullian's *Refutation* is that three-quarters of a century after Marcion's time his charges had not yet been successfully refuted.

Indeed, Marcionism at that time had a very large and influential following, which no doubt was the reason why Tertullian attacked him so violently. That his polemic, however, had no profound effect may be inferred from the fact that the earliest extant inscription commemorating the founding of a Christian church was on a Marcionite church near Damascus in Syria, of which the lintel stone has survived bearing the date: 630 of the Seleucid Era (A.D. 318). This was about 160 years after the death of Marcion, about a century after Tertullian's attack, and three years after Constantine had become the patron of the orthodox party. This would lead one to think that a hundred years after Tertullian's attack and just after Constantine became the patron of orthodoxy, Marcionism was as strong, if not stronger, than orthodoxy, in Syria, if not elsewhere.

For about 175 years Marcionism had been in this strong position, and seriously threatened to overthrow the supremacy of the orthodox and Judaistic church. But when, early in the fourth century, the latter succeeded in becoming the state religion of the Roman Empire, it was able to take effective steps to make Marcionism a proscribed religion and to suppress it. In spite of that, many Marcionites continued to exist in Hither Asia until the Mohammedan conquest in the seventh century.

This Judaistic orthodoxy, now able to enlist the support of the vast power of the Roman State for its coercive measures, succeeded in suppressing and disposing of its opponents, one after another. Otherwise, the subsequent history of Christianity might conceivably have been very different. Thus, the Judaization of Christianity and of the Gospels, is no new discovery. Nor did attempts to resist it cease with Marcion.

THE PAULICIANS

In forming an estimate of Marcion, it is as well to emphasise again the probable influence of Philologus upon him, which may well have been decisive. Philologus was the friend and disciple of Paul. He was also the founder and first bishop of the Church in Sinope, according to the evidence of the Pseudo-Hippolytus and Pseudo-Dorotheus. It is reasonable to assume that he lived until early in the 2nd century, and was perhaps alive when Marcion was born (c.100). It is more than probable, therefore, that Marcion's father, who was also bishop of Sinope, had actual contact with Philologus. He may even have been his immediate successor as bishop. We should naturally suppose that at the time of Philologus, and subsequently, the church of Sinope was one of the strongholds of purely Pauline Christianity. Philologus would have had an intimate knowledge of the religious convictions by which the great Apostle was inspired. He would have based his teachings upon them and supported them by quoting his master.

One can imagine in what veneration this friend and disciple of the great Apostle would be held, and how deep an impression his words would make upon his hearers. In this tradition Marcion grew up, and from this firsthand source he no doubt derived a profound conviction as to the true nature of the Christian faith that Paul sought to promulgate. This fired him with the resolve to purge the orthodox church of its Judaization, and failing that, to found a Christian church free from all connection with Judaism. Indeed, all the evidence goes to produce the conviction that Marcion's efforts accorded with the wishes of the Apostle Paul.

Marcion has an unchallengeable claim to be regarded as the first great Christian reformer, and as the pioneer of Christian freedom of conscience, as well as of Biblical criticism. F.C. Burkitt pronounced that he was "a great and original religious genius, and the most remarkable Christian of the 2nd century." To Adolf von Harnack, most eminent of church historians, though he dissented from some of Marcion's doctrines, Marcion was a Christian hero. To the student of early Christian history, he is a character upon whose honesty dependence can be placed.

THE opposition to the Judaization of the Christian faith, as we have seen, began with Paul; it was continued by the anti-Judaic Gnostics, the Marcionites, and the Manichaeans successively. Because of the power of Judaistic orthodoxy which had become the state religion, the further activities of such a movement obviously needed to be largely surreptitious, and it left no documentary records of itself. Hence, we need to depend upon extraneous sources for such knowledge as we can gain of it.

We have seen that there was from the beginning a determined opposition of Petrine to Pauline Christianity, and that this was no less manifest in the time of Marcion, and for at least a hundred years afterward, as we can well infer from Tertullian's polemic against Marcionism. It is significant that all these early followers of Paul, without exception, refused to believe that Judaism formed any essential part of Christianity. It would be strange indeed if such devoted followers of Paul held stubbornly to a belief, which was such a vital tenet of their Christian faith, if they did not receive it from Paul himself.

After Tertullian, we do not hear much of this Pauline movement from its opponents in the West, although we know that there were Marcionite churches in Italy before, as well as after, the time of Constantine. The Petrine church could not become aggressive and exercise coercion until it became the recognised state religion, in the early part of the 4th century. Soon after that, however, it began to do so. Nevertheless, Pauline Christianity continued to flourish in Asia Minor and Syria, where there were many Marcionite churches.

Likewise, the concerted efforts of Paul's 70 disciples to carry on his teachings evidently survived in this region, where Petrine Christianity had not yet fully established its dominance, and where the followers of the disciples of Paul were often called Paulicians. Not improbably many of them had been Pauline Christians who had belonged to Pauline churches that had been taken over by the Petrine hierarchy.

Photius of Constantinople, a famous Byzantine scholar of the 9th century, expressed the opinion that the Paulicians originated with two brothers, Paul and John, the sons of a woman named Callinice, who lived about the 4th century. We do not know the grounds on which Photius based this opinion, but it at least indicates that he had some reason for thinking this sect existed at this early period. Neander, in commenting on Photius, says that the Paulicians "considered the creation of the world as a creation of a spirit at enmity with the perfect God, of a Demiurge in the sense of the anti-Judaizing Gnostics"; and that they accused the Catholic Church "of confounding together the Demiurge and the perfect God, and of worshipping the former only." "And we may perhaps rest in the conclusion," says Neander, "that this sect, like the earlier Marcionites, opposed St. Paul to St. Peter, and, attaching themselves to the former, were for restoring the true Pauline Christianity. Thus they were called Paulicians, as in truth we find it intimated by Photius himself."¹

It was said by some that the Paulicians took their name from Paul, bishop of Samosata in the 3rd century. But this Paul was an Adoptionist, which these Paulicians were not. This, however, is another indication of their early origin. Gibbon, later on, was disposed to regard them as a sect which derived its doctrines from the beliefs of the early Christians. He also says that the name signified disciples of Paul the Apostle, which seems most likely, because of their veneration for him, and their custom of renaming their leaders after his disciples.

There can be no question that the Paulicians were thorough Paulists. Not only did they call themselves disciples of Paul, and name their leaders after his well-known disciples, but if we can judge by the custom of some of their European successors, the Cathari, they designated their most saintly members *Perfecti*. This was a term used by Paul himself for those who consecrated their lives to Christ. They always spoke of *the* Apostle, and *the* Gospel, which evidently meant that they regarded Paul as the one true Apostle of Christ, and the Gospel of Paul's disciple Luke, which was no doubt Marcion's early version, as the true Gospel. In this they agreed with Marcion, who likewise regarded Paul as the one true Apostle.

Far from being Adoptionists, and followers of Paul of Samosata, they adhered to the same doctrine as did Marcion, that Christ was a pre-existent divine spirit sent down by God from heaven for the salvation of humanity, and that the Christ who became identified with Jesus had no corporeal existence. Likewise, they refused to identify Christ's Heavenly Father with the god of the Mosaic cosmogony. The "Jewish book," as they called the Old Testament, they rejected as not being Christian scripture. Again the question arises: How could all the devoted followers of St. Paul have held such beliefs if such doctrines were not Paul's own teachings?

Among other things, the Paulicians were strongly opposed to Peter, and of him they said: "How can we have any confidence in a man, whom we find so cowardly and fickle-minded as Peter afterward showed himself to be, when he preached Judaism instead of Christianity?"²

They rejected the worship of the Virgin, and all post-Pauline doctrine. They appealed exclusively to the Gospel for guidance, as against the authority of the hierarchy. Sismondi says that they abhorred the worship of saints, the use of relics and of images, pompous ceremonies, and ecclesiastical domination. In their extreme simplicity they dispensed even with the rites of water baptism, and of the Lord's Supper. Their preachers were distinguished by no title from their brethren at large, and among themselves no superiority was recognised save what arose from the austerity of their lives, their zeal, or their knowledge.

The earliest documentary evidence of these Paulicians is contained in an encyclical of the Armenian Patriarch Narses, in 553. In this encyclical he condemned "the oblations of the Paulicians," a sect which obviously existed at that time. If this sect was important enough to call forth a condemnation by the Patriarch in his encyclical, it must have been well known and established, of a certain strength and influence, and have been in existence for a considerable period. We next learn of the Paulicians in Armenia a century later through accounts of their persecution and execution, which is often our only means of information about such early sects.

Petrus Siculus, who spent nine months among the Paulicians

in the 9th century, says in his history that the sect arose about the middle of the 7th century, when a certain Constantine of Mananalis in Armenia on the upper Euphrates, who took the name of one of Paul's disciples, Sylvanus, received from a deacon returning from Syria a copy of the four Gospels and the fourteen Epistles of Paul. While the latter part of this statement of Peter Siculus might be quite true, it does not follow that this sect only arose out of, and because of, this incident, and that it only dated from that time. Petrus Siculus, writing two hundred years later, not unnaturally attributed its origin to the time of the earliest accounts he could learn of it, and evidently did not know that Narses had condemned them a hundred years before the time of his supposed founder, Sylvanus.

Inasmuch as Petrus Siculus was also writing against the Manichaeans, he charged the Paulicians with being Manichaeans, which was a short method of proving that they were heretics. But they cannot be charged with Manichaeism further than that they adhered to certain beliefs which Manichaeism itself derived from Marcion. They did not believe that Mani was the Apostle of Jesus Christ, which would seem to be the real test of Manichaeism. But while they denied being Manichaeans, they did not hesitate to undergo martyrdom for what they did believe.

Their most heinous sin and heresy appears to have been that they rejected the Hebrew scriptures, which to Judaistic orthodoxy automatically made them enemies of Christ and allies of the devil. For good measure they were accused of unbelievable kinds of immorality.

Nor were the upholders of orthodoxy slow to follow up their accusations with deeds. We learn from Petrus Siculus that an imperial order was obtained and carried out that Constantine-Sylvanus, their leader, should be stoned to death. But Simeon, the imperial officer who was sent to execute this order and thus came into contact with the Paulicians himself, fled from Constantinople three years afterward and joined them. Petrus Siculus promptly set down his unaccountable conduct as clearly due to diabolical possession. Be that as it may, Simeon succeeded Sylvanus as the leader of the Paulicians, and took the name of Titus, another of Paul's disciples. But such an arrant affront to Judaistic

orthodoxy was not to be meekly endured; the confession of a traitor in his flock was obtained and Titus was betrayed to the bishop of Colonia, on whose recommendation an imperial order was issued to burn him and all the Paulicians. Thus, hundreds of them were burned alive on one enormous funeral pyre, for which we have the authority of the orthodox historian, Petrus Siculus.

But some of the Paulicians escaped, and revived what Petrus Siculus called "this indomitable impiety". After some uneventful years, Paul the Armenian became their leader in 702, and in 722 his son, Gignesius, was summoned to Constantinople on a charge of heresy. But he won over to his opinions the great emperor, Leo the Isaurian. Leo accepted the defence of Gignesius against the charge of unorthodoxy, and gave him a letter of protection securing him against further persecutions. The great emperor manifestly favoured the Paulicians, for they, like Leo the Iconoclast, were strongly opposed to the use and worship of images.³

Later on, the Paulicians came under the leadership of one Sergius, a Galatian from the town of Favia in Galatia,⁴ who was apparently a convert from orthodoxy. From this we can gather that the Galatian church, the Judaization of which Paul had before prevented, had afterward been captured by Judaistic orthodoxy, and that Sergius had now reverted to the faith taught by Paul. Sergius took the Pauline name of Tychicus and presided over the Paulicians for thirty-four years. He wrote many epistles which were held in high veneration, although Petrus Siculus declared them to be full of pride and impiety. Tychicus preached and evangelised throughout the regions in which the great Apostle Paul himself had laboured, and, as Petrus Siculus observed, "turned many from the orthodox faith and made hundreds of converts to the devil." But his life was finally closed by martyrdom, in which his body was severed in two by an axe, which Petrus Siculus tells us was the "just judgment of God in that he who had divided the church should himself be divided, and thus his unholy spirit should be consigned to eternal fire."

Under their leader Sergius-Tychicus the Paulicians increased greatly in numbers and importance. They were largely of mountaineer stock of the Taurus Mountains where they were strongest,

and they proved to be a tenacious and courageous people, both in maintaining their faith against coercion and persecution and in fighting to defend the empire. They were invited by the Emperor Constantine Copronymus (741-775) who himself was probably a Paulician, to settle across the Bosphorus in Thrace, and Nicephorus (802-811) employed them to protect the eastern frontier. But Michael and Leo V ruthlessly persecuted them. A respite of twenty years followed, after which the Empress Theodora hanged, crucified, beheaded, or drowned over 100,000 of them. But this did not suffice to exterminate them. Shortly after 870 another considerable body of Paulicians passed over from Asia into Thrace, whence they advanced to Bulgaria.

In 952 Constantine V transplanted many more of the Paulicians to Thrace, where they continued to spread; and in 969 a new colony of them was settled at Philippopolis by the Emperor John Tzimisce. Indeed, Lady Mary Montagu found a group of them in Philippopolis in the 18th century. In 970 Tzimisce, who was an Armenian, transported another large body of them from Armenia to the upper part of the Balkan peninsula to act as an outpost against the Bulgars and Slavonians, with whom the Paulicians fraternised, and whom they converted.⁵ They continued to spread in Bulgaria, and Frederick Barbarossa found them there in 1189. They were numerous in Syria, Cappadocia, and Pontus, and the Crusaders found them everywhere in Syria and Palestine, and corrupted their name to *Publicani*.

The Paulician communities in Thrace, and no less in Bulgaria, were zealous to spread their faith, and they thrived and increased. While they were first known as Pavlikini, i.e. Paulicians, they gradually became more generally known as *Bogomils*. This was a term of Slavonic origin which meant "Beloved of God". This name seems first to have been taken by the leader, or "pope", of the Paulicians in Bulgaria, where the sect had become an organised church at the time of the Bulgarian Czar Peter (927-968). Obviously, the name was afterward extended to his followers. Thus, the Bogomils became more organised than the early Paulicians, and apparently their more able and zealous leaders exercised in large measure the function of bishops.

We are indebted to the Emperor Alexius I Comnenus, the

relentless persecutor of heretics, and to the accounts left by his daughter, Anna, and recorded by Euthymius Zigatenus, for a definite statement of Bogomil doctrine. While it was no doubt a prejudiced account, it is highly valuable, not only as a definite record, but for correlation with what we can learn of earlier and later doctrines connected with those of the Paulicians and Bogomils. In about 1111 Alexius invited Basilus, or Basil, the leader of the Bogomils, to Constantinople, and by feigning sympathy with his movement he prevailed upon Basilus to expound his doctrine to him. After he had done so, a curtain was raised, disclosing a shorthand writer who had taken down all that Basilus had said. Basilus, however, displayed no inclination to recant, and was burned at the stake in the Hippodrome. He had been the leader of the Bogomils for forty years.

From Basilus's confession of faith, the more salient parts of which we abbreviate from the account by F.F. Powicke, we learn that the Bogomils rejected all the Old Testament with the exception of the Psalms, and of the Prophets who rebuked Judaism for its errors. They accepted the entire New Testament and assigned a peculiar sacredness and authority to the Gospel of John. Thus, they appear to have accepted more than the early Paulicians, who apparently accepted only the Epistles and the Marcionite Gospel of Luke, possibly because the Gospel of John was unknown to them.

In Basilus's exposition of the theology of the Bogomils, God's first-born son was Satanael, who was His vicegerent. But Satanael, through pride and envy, rebelled, and with followers among the angels whom he had seduced, he set up a kingdom of his own. Cast out of heaven on this account, he made a new heaven and a new earth. He also made man, but could do no more than create his body. He besought God's help to give man life and spirit, which was done on condition that the places of the fallen angels should be refilled from the human race. But Satanael, in envy of man, broke his promise. He seduced Eve; and through Cain, their offspring, the principle of evil was introduced into the human world. This principle prevailed over the good principle represented by Abel, the child of Adam and Eve. Satanael imposed himself upon the Jews as the supreme god. Moses unwittingly

acted as his instrument, and the Mosaic law, which begat sin, was his fatal gift. By this means all men, save a few, were led astray, until the good God intervened. Thus in the 5500th year after the creation of the world, a spirit called the Son of God, the *Logos*, the Archangel Michael, the Angel of the Great Council, came forth from Him, entered the world in an ethereal body by the channel of Mary, and proceeded to overthrow his evil brother's kingdom. Satanael plotted and brought about his death, unaware that, being bodily in appearance merely, he could not be harmed by any physical means. When, therefore, Jesus showed himself after the resurrection in his true heavenly form, Satanael had to acknowledge defeat. His divine power departed from him, he lost the angelic syllable (*El*) in his name, and became Satan only. Christ then ascended into heaven and took the seat on the right hand of God, once occupied by Satanael. His own place among men was hereupon taken by the Holy Spirit, produced by the Son, as the Son by the Father.

Neander⁶ connected the Bogomils with the Euchytes, whom he distinguishes from the Paulicians. The Euchytes regarded Satanael as originally the vicegerent of God who rebelled and created the earth and man. He represented himself to the Jews as the supreme god and employed Moses as his instrument and gave him the Law, which in fact Paul also described as begetting sin. To correct all this, God sent the Son of God, the *Logos*, etc.

These doctrines are all found again in Europe in the *Conversation between Christ and the Apostle John*, published under the name of this Apostle, an apocryphal writing which was published from the archives of the Inquisitorial tribunal at Carcassonne by the Dominican, Jean Benois, in his *Histoire des Albigeois*, and last by Thilo in the first volume of his *Cod. apocypb. Novi. Testamenti* (p. 885)⁷.

Thus, in the doctrine of the Bogomils, and no doubt the Paulicians also, Judaism was the creation of Satanael, and naturally partook of the nature of its author; and in his curtailed form Satanael was likewise responsible for the Judaization of Christianity. This seems to throw some light on the fact that from Polycarp onward the orthodox opponents of Marcionism, Manichaeism, and the Paulicians and their successors, instead of

squarely meeting this charge, always accused such heretics of being inspired by the devil. It would appear that their argument, if it can be called an argument, was merely a *Tu quoque*.

It is evident that this doctrine of the Paulicians and the Bogomils bears a close analogy to that of Marcion, and to the cosmogony of Mani which was derived from Marcion. In all these religious movements it would seem that they were trying to explain, and to get away from, the obviously anomalous linkage of Jesus' teachings and the God of Christianity to Judaism.

Out of this liaison the Paulicians had seen arise a Judaized sacerdotalism, tyrannising over religious freedom and the right of men to follow Christ as their own conscience dictated; with its negation of Christ's teachings in its unconscionable cruelty and persecution, and the hatred it engendered, and with the worldliness, vaingloriousness, and corruption that often permeated it. These Paulicians not only believed that Christ was crucified through the machinations of Satan, but that Satan was likewise the originator of this Judaistic orthodoxy, with its vestments and ceremonies, its sacraments and fasts, and its monks and priests, — things which all Bogomils abhorred. Consequently, they regarded all so-called sacred temples as creations of the devil and the abode of demons, whence emanated the cruel persecutions against them.

Their own religious observances were of the simplest character. They had their own conventicles and forms of initiation with solemn vows in which the moral ideals set before the candidate were of the highest. They observed a simplicity and austerity in their lives in which they were to "keep the precepts of the Gospel and fast and pray, and be pure in life and compassionate and humble without covetousness." It is worthy of note that these Paulicians strove to live their lives *without covetousness*.

No credible evidence can be found that the usual charges made by Judaistic orthodoxy against heretics, of hypocrisy and gross immorality, had in their case any basis whatever. What does issue clearly from any study of their history is that the Paulicians' and Bogomils' Christian standards and practice were high for this imperfect world, and attracted to them many whom the cruelty and corruption of Judaistic orthodoxy repelled.

The Bogomil heresy penetrated all ranks in the Eastern Empire. Even the church itself, despite the vigilance of orthodoxy in stifling heresy, was not immune. Thus in 1004, scarcely fifteen years after the introduction of Christianity into Russia, a priest, Adrian, was imprisoned by the bishop of Kiev for teaching the Bogomil doctrine. In 1140 the monk, Constantine Chrysomalis, was condemned by a synod for supporting this heresy. Another synod in 1143 deposed two Cappadocian bishops as Bogomils, and in 1147 Cosmus, the Patriarch of Constantinople, was deposed because of his extension of favour to the monk Niphon, who was an adherent of the Bogomil doctrine. Almost a century later the Patriarch Germanus (1221-1239) complained of its wide acceptance in the capital, and of the success of its missionaries. New condemnations were issued by the synods in Constantinople in 1316 and 1325.

During all this time the missionary zeal of the Bogomils was unabated, and the Bogomil evangelism extended from the Balkans to the Carpathians, the Alps, and the Pyrenees, with ramifications into Germany, England and Spain. In the 12th and 13th centuries the Bogomils were known in Western Europe as Bulgari, and there is mention of these as heretics in 1207. In 1223 the Albigenses were declared to be Bogres (Bulgars) which became the vulgar term for the crime of which they were accused, and reference was made to "the *Pope* of the Albigenses in Bulgaria."

The Bogomils became distributed all over the Eastern Empire. They spread into Serbia, but were expelled at the end of the 12th century by the Serbian King Stephen. Many of them took refuge in Bosnia, where they were known as Patarenes. Their Bosnian ritual displayed a close resemblance to that of the German Cathars. From Bosnia they extended to Italy (Piedmont). Their existence in the Eastern Empire only came to an end through the Moslem conquest in the 14th and 15th centuries. Apparently a small group of them survived until recent times in Rumania.

In reviewing what we have learned about Marcion and the Paulicians we can derive further evidence as to the religious position of Paul. Both Marcion and the Paulicians were devoted followers of Paul, and hence we can scarcely think that the beliefs they entertained in common were essentially different from those

which Paul held and taught. We cannot well doubt that the rejection by the Paulicians of Judaism, as an integral part of their Christian faith, was in accord with the teachings of their founders, the disciples of Paul. The fact that Marcion, who was a devoted follower of Paul, held identical beliefs, confirms this. And Philologus, the friend and disciple of Paul, and one of the 70, the founder of the church of Sinope whence Marcion came, completes the chain of evidence back to St. Paul. From all this, the significance of the passages from the Epistles we have before quoted becomes all the more clear.

We have found good reason for thinking that Paul and John were in full accord as to the complete separation of the Christian faith from Judaism. Moreover, the words of Jesus himself in John 8 : 44 would appear to leave little room for doubt that he himself did not for a moment regard Judaism as forming any part of his own faith. In the face of these unmistakable words of Jesus, as to his own position and wish, it is difficult to understand how any of Jesus' own followers could desire to make Judaism any part of their Christian faith, and still be able to feel that they were loyal and devoted followers of Jesus. On the other hand, without prejudice to Judaism, Christian believers could confidently feel, as apparently did Paul and John, that they would be following Jesus' will and wish by making a complete separation of their Christian faith from Judaism.

A brief review of the racial factor in this movement in early Christianity, which rejected its Judaization and the concept that the benign Heavenly Father of Jesus was identical with the god of Judaism, is illuminating. This movement manifested itself most strongly in those regions where we find that the Proto-Nordic and Aryan elements were most numerous, and where the Aryan concept of a gracious and loving god of all humanity was no doubt largely prevalent.

Not only in Pontus where Marcion and the Marcionites arose but along the whole southern shore of the Euxine, where the Aryan religious spirit reasserted itself under the kings who bore the name of Mithridates and in the highlands of Armenia where the Paulicians arose, the population was largely, if not preponder-

antly, Aryan and Proto-Nordic. In the centuries before Christ, Pontus, Bithynia and Cappadocia no doubt received many additions from incursions by the Aryan Cimmerians, Scythians, and Persians, especially from the latter.

Ctesiphon, where Mani and the Manichaeans arose, was contiguous to the region of the ancient Mitannian and Aryan Kingdom with its Aryan religion. Not only did this region receive Persian additions during the Persian conquest and domination, but Ctesiphon became the capital of the Parthians, who were likewise of Iranian origin, and who worshipped an Aryan god. We have seen that in the early centuries of the Christian era, the Marcionite and Manichaean forms of Christianity met with a ready acceptance and success in these eastern regions, in which Judaistic orthodoxy was able to make little or no headway.

It was among the mountaineers of the Taurus that the Paulicians first became strong enough to challenge Judaistic orthodoxy, and to withstand its assaults. It is a well-known anthropological observation that early racial elements tend to survive in greatest numbers and purity in mountain regions, because of their greater virility and their isolation in a more defensible position. We can be fairly confident that the Paulician mountaineers of the Taurus and Antitaurus largely represented the more virile descendants of the Amorites and other Causasoid racial elements in Syria and Asia Minor. Moreover, these Paulicians exhibited the racial qualities of devotion and fortitude which Proto-Nordic and Aryan racial elements have conspicuously displayed.

THE PAULICIANS IN THE WEST

AROUND the beginning of the 11th century evidence began to arise of the presence in different parts of western Europe of sects which were obviously related to the Paulicians and Bogomils. These sects most often bore the name of Cathari, or the "Pure", which was corrupted into Cozarri or Gazzari in Italy, and Ketzer in Germany. They were given the name of Piphili and Piphles in northern France and in Flanders, and elsewhere of Tesserands or Testores because they were often weavers. In other instances they were called Poplicani or Publicani, corrupted from Pauliciani, and also Bulgari, Bugri, and Bougres. But after Cathari, their most widely spread designation was that of Patarini, which name they brought from Bosnia to Italy, where they sometimes bore local place names such as Concorrici, or Albanenses from Alba in Piedmont. Comba¹ says that as early as 1028 there is unequivocal evidence of the presence of the Cathari in the village of Montfort in the diocese of Asti, and that before the 12th century they had spread over the north of Italy. Venice appears to have been one of their centres in Italy, and the station through which they migrated from Dalmatia, Croatia, Bosnia and Hungary.

According to Rudolphus Glauber, such a heresy arose at Orleans in 1017. It was reputed to have been introduced from Italy by a woman, and at this time by order of Duke Robert of Normandy thirteen Cathari were burned alive at Orleans. Ten of them were canons of the Church of the Holy Cross, and another the confessor of Queen Constance. In 1025, heretics of similar tenets appeared in Liège and Arras, and again at Châlons in 1045, when they were burned at the stake. The last half of this century is void of such records in northern France, but there can be little doubt of the clandestine existence of such heretics there. In 1114 several were burned at Soissons, and others in 1144 at Liège. In 1162 Henry, archbishop of Rheims, found them widely spread in the Flemish parishes of his archbishopric.

William of Newbury, writing about 1162, in the reign of Henry II, said: "In the same days certain vagabonds came into England

of the race (it is believed) of those whom they commonly denominated Publicani."² William says that there were about 30 of these heretics who came from Gascony, that the origin of the sect was uncertain, but that these Publicani had "infused the poison of their perfidy" into many regions, and that in France, Spain, Italy and Germany, so many had been infected that they "seemed to be multiplied beyond the sands of the sea." He tells that these Publicani stoutly refused to recant or to repent of their faith, in consequence of which they were branded, whipped, stripped, and cast out; and inasmuch as it was winter and "no one showing them even the slightest degree of mercy, they all miserably perished," obviously by cold rather than by fire. But he further says that "the pious rigour of this severity did not indeed purge the realm of England of this pest which had already crept into it."

We learn from the monk, Robert of Auxerre, writing in the latter part of the 12th century, that in Gascony and Aquitaine "the heresy of those whom they call Publicani or Cathari . . . had openly taken possession of the people to a very great extent," and that efforts to suppress them were "fruitless, for as soon as ever they became masters of their own actions, they forthwith returned to wallowing in the filth of their pristine error."

From a Provençal manuscript of the 13th century preserved at Lyons, from Reinarius Sacco, the Inquisitor, and from the *procès verbal* of Inquisitors' reports, we have fairly complete evidence of the doctrines held by the Cathari. The salient part of this evidence is as follows: (a) In Cathari tenets it was Satan who inspired the Old Testament, and who is God and Lord of this world, which is the antithesis of the world eternal of Christ's kingdom. (b) Men were the result of a primal war in heaven in which Satan was driven out, after which he created this world and the bodies in which men's souls are imprisoned. (c) There is no resurrection of the body, but the true resurrection is the rebirth by spiritual baptism bequeathed by Christ to "Good Men". (This was the doctrine of Paul). (d) This baptism has no connection with the water baptism of John, whose baptism belongs to the fleeting outward world that is opposed to the eternal kingdom of God. Such water baptism was an appanage of the Jewish demiurge, Yahweh, and as such was expressly rejected by Christ.

The Cathari recognised two classes of adherents: (a) the *Perfecti*, who had received the "gift of the Paraclete" by the rite of the *Consolamentum*; and (b) the *Credenti*, or believers, who willingly accepted the guidance of the *Perfecti*. Anyone who subscribed to their doctrines could become a *Credente*, but to become one of the *Perfecti*, which was open to women as well as men, one needed not only to lead a most self-effacing and righteous life, but to make the most solemn vows and undergo a long period of probation before finally becoming confirmed as a *Perfectus*.

The rite of the *Consolamentum*, or admission to the *Perfecti*, was deeply devotional. After the candidate was made ready by the confession of his sins, fasting, and prayer, the presiding *Perfectus* laid the Gospel of John on his head, and together with the brethren invoked the Holy Spirit, and repeated the Lord's Prayer. Apparently they used Marcion's version, which was probably the original Lucan reading of the Lord's Prayer, beginning it with the invocation of the Holy Spirit. A probationary period of strict abstinence followed, sometimes lasting for years, after which, if approved, the candidate came a second time, when with his face to the east, the Gospel of John was again laid on his head, the brethren touched his head with their hands, and sang a prayer of thanksgiving. The *Consolamentum*, to be effective, needed to be administered by a *Perfectus* whose own life was beyond reproach and free from sin.

The Abbé Guirand, who was not friendly to them, said that their rites "recall those of the primitive church with a truth and precision the more striking the nearer we go back to the Apostolic Age." He further remarked that "the rite of the *Consolamentum* is in effect nothing but the most ancient form of Christian ordination."

The *Perfecti* took no advantage of their position to exercise disciplinary authority or coercion over the believers, but devoted themselves assiduously to their religious instruction and to good works, by which they gained only the confidence, love, and admiration of the believers. No less zealous were they in propagating the faith, in which they never faltered, nor did they hesitate to undergo martyrdom for it. Nor were the *Perfecti* intolerant of those who were not of their persuasion. They preached and they prayed, but they displayed no desire to persecute. "Indeed, the

admiration with which the teachings of the *Perfecti* were listened to, alike by the seigneurs of Septimania and the citizens of Milan and Toulouse, is largely to be attributed to the fact that the *Perfecti* actually exemplified in their lives the austere virtues which they inculcated, thereby presenting a marked contrast to the life and aims of the great majority of the Roman clergy."³

The example that this truly Christian conduct of the *Perfecti* set before all those who came into contact with them, which was in such marked contrast to that so often found in the orthodox clergy of that time, was undoubtedly one of the greatest causes of the rapid spread of Catharism. Moreover, as F.C. Conybeare remarks, "The influence of Catharism on the Catholic Church was enormous. To counteract it, celibacy was finally imposed on the clergy, and the great mendicant orders evolved; while the constant polemic of the Cathar teachers against the cruelty, rapacity, and irascibility of the Jewish tribal God led the Church to prohibit the circulation of the Old Testament among laymen."⁴

The part of Europe in which Catharism had its greatest development, and in which it had its most tragic sequel, was in Languedoc and Provence in the south of France and in the contiguous provinces in Aragon in the north of Spain. Provence, as we know, was the old *Provincia* of the Roman Empire, and in the early part of the Middle Ages, in the 11th and 12th centuries, it still retained more of the amenities of Roman civilisation than most other parts of Europe. It had been more fortunate in escaping the ravages of the wars that had succeeded upon the fall of the empire. Consequently, its lands had not been so devastated or its population rendered so destitute and miserable as in many other parts of Europe. Its people were of a singularly happy disposition and far more inclined to the arts and amenities of peace than to the strife of war. To such a general attitude may be attributed the rise of the troubadours in Provence in that period, by whom the art of poetry was enthusiastically cultivated, and romance, knightly conduct, and courts of love idealised: all of which evoked popular interest and favour. But not only was this idyllic movement destroyed forever, but this fair land was laid waste and the population impoverished and more than decimated by the unprovoked and undeserved persecutions that befell it.

There is abundant evidence that the leaders of the orthodox church became greatly alarmed, not only by the wide prevalence of Catharism throughout southern France, but by its springing up unexpectedly in many different parts of Europe. In 1147 Bernard of Clairvaux preached throughout Septimania, the region between the Rhone and the Garonne, with the object of reclaiming the heretical population to the orthodox faith. But he found the churches largely deserted, and the people firmly attached to their heresy, with the approval and sympathy of many of the seigneurs of the region and of great nobles like the Count of Toulouse and the Viscount of Béziers.

The burning of these heretics went on in various places, and the cardinal bishop of Albano led an armed force in an effort to suppress the heresy. Then, in 1163, the Council of Verona instructed the bishops of all dioceses to search out the heretics and hand them over to be dealt with by the secular authorities, as it was against the clerical conscience to stain its own hands with blood. Then, at the Council of Tours in the same year, the bishops were admonished to make the most vigorous efforts to combat this heresy, which the church authorities from their own reports found had infected more than 1000 cities and towns. At the Lateran Council in 1179 Alexander III pronounced sentence of excommunication against all members of this sect, and forbade giving them aid or shelter under peril of anathema. But much sterner measures were soon to be taken.

The adherents of Catharism were particularly numerous in the domain of the Count of Toulouse, and from the fact that the bishop of the diocese of Albi in that province was one of their earliest and most relentless persecutors, the Cathari in the south of France came to be called *Albigois*, or Albigenses. The Albigenses, however, called themselves "Good Men" or "Apostolicals."

As we have already seen, the doctrine of the Cathari was practically identical with that of the Paulicians. Lea says that "in all essentials the doctrines of the Paulicians were identical with those of the Albigenses."⁵ The Albigenses had long kept up communication with the Paulician churches in the East, from which their own bishops were consecrated, and in about 1167

Nicetur, the leader of the Paulicians in Constantinople, came to Toulouse and presided over a synod of the Albigensian Cathari. He represented the five sister Paulician churches of the East, namely, that of Constantinople, and the Drugarian, Rumanian, Bulgarian, and Dalmatian churches. While he was in Toulouse he confirmed or instituted five new bishoprics for Septimania and the adjacent counties. Thus, these sectaries had evidently become strong enough to hold an open synod, and to expand their organisation. Reinarius Sacco, the Inquisitor, whose business it was to learn the extent of the heresy, reported that the number of the teachers, or *Perfecti*, amounted to about 4000, but that the adherents among the population, or the *Credenti*, were innumerable. ("Sed Credenti innumerati").

The usual monstrous charges were made against the Albigenses by their clerical opponents, — of blasphemous doctrines and immoral practices. But less prejudiced chroniclers obviously gave no credence to such charges. Thus William Paradin, the annalist of Burgundy, says: "I have seen certain histories in which both the Albigenses and their princes stand excused of the allegations so frequently brought against them. The vices and errors of Manichaeism, with which they are said to be stained, were purely fictitious. Through sheer malice such enormities were imputed to them by their enemies. They did none of the things whereof they are falsely accused: though they did indeed, somewhat too freely, reprehend the vices and corruptions of the Prelates."

Bernard Girard, historiographer of France, says: "The Counts of Toulouse and Beminges and Bigorre, and even the King of Aragon himself, espoused the party of the Albigenses. These sectaries were tainted with bad opinions: but that circumstance did not so much stir up against them the hatred of the Pope and of the great princes of the church, as the freedom of speech with which they censured the vices and dissolute manners of the said princes and ecclesiastics; for they were accustomed to reprehend the life of the Pope himself. This was the chief matter which stirred up the universal hatred against them; and it moreover was the cause that many nefarious opinions, from which they altogether dissented, were fictitiously ascribed to them. The

clergy of France, in short, falsely accused the Albigenses of all sorts of heresies, merely because they exposed and reprehended their vices."

After a succession of Councils had promulgated their condemnations in vain, Pope Innocent III (1198-1216) took active steps to suppress the Albigenses. Innocent was a despotic, ruthless character. He has been called one of the greatest Popes, but he should equally be remembered as a vicar of Christ whose heart knew no pity. While, in a letter to his legate in Narbonne, he admitted and rebuked in the strongest and most direct language the depravity prevalent among the orthodox clergy, and spoke of the upper clergy as "dull dogs", he was not for a moment disposed to endure "the insolence of the heretics." The strength of Catharism was growing day by day and threatened to overthrow the orthodox hierarchy in the south of France, as Innocent was well aware. He determined to extirpate it.

In 1207 Innocent instructed one of his legates, the monk Peter of Castlenau, to summon the great seigneurs of Septimania, including Raymond VI, Count of Toulouse, to lay aside their feuds with one another and join in a crusade of fire and sword against the heretics. The object of this first move was to entrap Raymond, who openly sympathised with the heretics, who comprised a large part of his subjects. Most of the other barons readily consented in the prospect of easy plunder, but Raymond refused. Thereupon, Peter pronounced him excommunicate. Innocent confirmed the excommunication and wrote Raymond a letter rebuking him for allying himself "with the foes of Catholic truth," and declared him an enemy of the church, and his possessions forfeit to whoever would conquer them.

It was no mild crusade that Innocent designed, but one that would exterminate the heresy and the heretics, wherever they arose. Those who fought in this holy war against the Albigenses were to receive complete indulgence for all their sins, and the salvation of their souls if they fell fighting. It was an additional virtue to massacre as many heretics as they could, and to maltreat and torture them, to which was added the right to loot them of their goods, to destroy their homes, and to take possession of their lands.

This was a far more attractive proposition than the crusades against the Saracens to redeem the Holy Sepulchre. The term of enlistment was only forty days, after which the indulgences granted would become fully operative. Neither did the crusaders need to go so far, to be so long away, to endure such hardships, or to encounter such dangers; and, on account of the shorter distance, they could bring home far more loot. It was, indeed a heaven-sent opportunity to make sure of saving one's soul, to gain rich plunder, and to display knightly prowess by slaughtering defenceless women, men, and children.

At that date the present territory of France was divided in its fealty between four feudal rulers: the English kings, who held Normandy, Gascony, and Aquitaine; the Germanic emperors, to whom Burgundy owed allegiance; the kings of Aragon, to whom the semi-independent southern provinces rendered homage; and Philip Augustus, who was king of the old Neustrian provinces of France. Innocent appealed to the French and English kings, and to the Germanic emperor to raise armies for this crusade against the Cathari. He sent monks of the Bernardine Order throughout the country to preach it. They promised, in the name of the Pope, and of St. Peter and St. Paul, that all those who perished in this holy expedition should receive plenary absolution of all their sins from the day of their birth to that of their death.

But Innocent did not stop here. He instituted a new order, at the head of which he placed the Spaniard Dominic, to go throughout the country and quietly obtain exact information about those who had wandered from the faith, in order to burn them when the time arrived. Thus began the preaching order of the Dominicans, or the Inquisitors.

The French king responded readily to Innocent's call. Not only the prospect of loot, but the possibility of increasing his own territory, was inviting. Equally prompt to respond were Eudes, Duke of Burgundy, Simon de Montfort, Count of Leicester, and others. In 1209 the army of crusaders, with the insignia of the Cross upon their breasts, was ready to march against the Albigenses. The army itself consisted of about 50,000 men. But it had far more than that number of followers who had been incited by

the preachers of the crusade, and who were armed with scythes and clubs and could murder women and children. Then began an orgy, lasting over many years, of rapacity, inhumanity, perfidy, and unexampled cruelty; the most revolting barbarity that ever blackened the name of Christianity, *the Gospel of Love*.

In the first enterprise of the crusaders, thousands were massacred, over 500 towns and castles were captured or destroyed, and the greater part of Septimania was rendered a desert. When Béziers was captured, the inhabitants took refuge in the churches, and the crusaders, who called themselves "pilgrims," after plundering all the houses, and murdering the last living creature, set fire to the city and reduced it to a vast funeral pyre. The papal legate, who accompanied these pilgrims to see that their pious task was complete, is said to have advised those who were inclined to spare the Catholics, to "Slay them all, the Lord will recognise His own."⁶ In his report to the Pope he modestly estimated the dead at fifteen thousand: others estimated it at sixty. Nor was an orthodox voice raised in protest over the massacre of Béziers. The Englishman, Matthew of Paris, triumphantly hailed it as "the miracle which avenged the Lord."

Then came the turn of Carcassonne, which offered stout resistance. A parley was called, and Roger, Viscount of Béziers and Carcassonne, with three hundred knights, under a guarantee of safe-conduct, went out to treat with the besiegers. But the Papal legate, following Innocent's maxim that "To keep faith with those who have it not, is an offence against the Faith", had Roger and his knights arrested and imprisoned. The defenders, without their leader, and now knowing that they could rely on no terms they might make with the crusaders, deserted Carcassonne in the night by an underground passage, which ran from Carcassonne to Cabardes three miles away. Thus, the legate was able to capture and burn altogether only 400, and to hang only 50. Roger was imprisoned, his popularity and the sympathy with him being too great to permit of his public execution. Simon de Montfort, however, gave orders that he should "die of a dysentery on November 10th," which he did.

After other less spectacular deeds of piety, most of the leaders of the crusaders, having served their 40 days' service, and having

gained sufficient plunder, went home with their followers. But Simon de Montfort, who had managed to get the legate to appoint him to the Viscounty of Béziers and Carcassonne in succession to the deceased and excommunicated Roger, remained as the Pope's deputy to suppress further heretical activities. He applied himself without mercy to the task.

The Count of Toulouse, who had been excommunicated and deprived of his castles and lands, made a contrite personal appeal to Innocent, who deemed it prudent to order their restoration to him. But for some obscure reason his instructions were disregarded by his legates, and the city of Toulouse was called upon to surrender its Count, which the citizens refused to do. This was the signal for a series of plunderings, massacres, and atrocities that lasted for over two years from June, 1210, to September, 1212. The crusade was again preached throughout the country, and Simon de Montfort found himself at the head of another army of crusaders, or "pilgrims", who fully lived up to the reputation their predecessors had established.

Among their more notable achievements was that at Minerva near Narbonne. The castle of Minerva belonged to Guirand, a vassal of the Viscount of Carcassonne. After a siege of seven weeks Guirand made terms with Simon by which the castle would be surrendered and the lives of its defenders spared. But after the surrender, the papal legate refused to recognise this agreement, and caused 140 *Perfecti* to be hurled on to a great funeral pyre. Laveur fell amid dreadful carnage into the hands of the "pilgrims". The governor and 80 knights were hanged, and the well is still shown into which the "Lady of the City" and her daughter were flung, and stones rolled down upon them. Other towns witnessed similar horrors.

Eventually only Toulouse and Montauban held out and remained in Raymond's hands. Innocent pronounced the crusade to be at an end in June, 1213, apparently because Simon de Montfort was acquiring too great power by it. But in 1214 he rescinded this order, and again 100,000 crusaders poured into Languedoc, and the lootings, massacres and burnings were resumed.

After seven or eight years practically all the Albigenses, who

were bold enough to proclaim their faith, had ascended the funeral pyre. The holocaust no doubt included all their *Perfecti* and teachers except a few who were able to take refuge with their Paulician brothers in the East and others who had fled to Italy, Germany, Hungary and elsewhere. But the crusade continued to be preached, and the armies raised, and the looting and massacres repeated, despite the fact that heretics were almost impossible to find. Thus, in 1218 at the siege of Marmande, which was conducted by King Louis of France, the inhabitants, upon whom there was no suspicion of heresy, surrendered on his promise that their lives would be spared. But the bishop of Santes, on the mere assumption that there might be some heretics among them, urged the king to break his word and to massacre the whole of them, which the king refused to do. Simon de Montfort, however, found it possible to carry out the good bishop's wish, and 5000 innocent men, women, and children were put to death, and the city itself was burned.

Notwithstanding that the Albigenses in southern France were now exterminated, this melancholy history did not come to an end. For about thirty years altogether the crusades were preached, armies of pilgrims were raised, cities were sacked and burned, men, women, and children were massacred, and innumerable acts of cruelty and perfidy were perpetrated, quite as horrible as the few already cited.

The long continuance of these crusades can be ascribed in part to the vitriolic clerical hatred against those who were revolted by their corruption, and to the ambition of Simon de Montfort to gain the provinces of the Count of Toulouse. But the major reason for its thoroughness was the papal determination utterly to extirpate a form of Christianity which was a threat to the existence of the orthodox hierarchy, and to cow the Christian conscience into complete submission.

With the extermination of the Albigenses disappeared the last group of Pauline Christians. Thus ended the history of a Christian movement which began with Paul himself, and in which those who followed his teachings, strove for twelve hundred years to preach and practise a Christian faith which was wholly free from Judaism.

All the evidence to be found points to the fact that this Pauline Christian faith was essentially that which Jesus had taught in Galilee, which faith was that of the Galilean disciples of Jesus, and which in its essence was evidently a Proto-Nordic and Aryan Christian faith which was non-Judaistic. To this Proto-Nordic and Aryan Christian faith Paul became converted, and he ardently strove to make this the faith of all followers of Jesus and to convert his own race, the Hebrews, to it. By the loyalty of Paul's disciples to him, after his death, such a Christian faith evidently became that of the Church in Rome at the time when it was founded and for upward of thirty years afterwards. These disciples of St. Paul handed on this Christian faith to those devoted followers of Paul, Marcion and the Marcionites, the Paulicians, the Bogomils, the Cathari, and the Albigenses. By such a Christian faith, these devoted followers of Paul were enabled to lead truly Christian lives, in conspicuous contrast to those Judaeo-Christians who persecuted them. But an inveterate and unrelenting Judaeo-Christian hostility, finally succeeded in totally destroying them, and silencing Pauline Christianity.

But while Pauline Christianity was suppressed after 1200 years by the extermination of all those who then professed it, it has by no means perished. For probably at no previous time have so many Christian believers been able to see clearly that the essence of their Christian faith lies in their concentration upon Jesus' simple teachings, to the complete exclusion of the Judaistic doctrines and dogmas that have been imposed upon these teachings and which only serve to obscure and defeat the efforts of Jesus to save humanity from those evil forces in the lives of men which strive to defeat God's design for man's spiritual and moral evolution.

RETROSPECT

AFTER the extermination of the Albigenses, for the first time in the more than 1200 years of the history of Christianity, there was no one left who dared to deny the authority of Judaistic sacerdotalism, or its insistent doctrine that Judaism formed the indispensable basis of the Christian faith. All such heresy had now been wholly eradicated, and the supremacy of Judaistic sacerdotalism was complete. Throughout the Christian world, dogmatic peace now reigned unchallenged and undisturbed. But strangely enough this complete triumph of dogmatic authority did not serve to impart the truth that shall make men free.

Nostalgic mediaevalists are prone to look back upon this period of sacerdotal domination in the 13th century as the Golden Age of Christianity. Indeed, if this had proved to be the final stage of Christian history, they might then have claimed that the destined evolution of Christianity was toward a point at which the Christian conscience came under the absolute dominance of sacerdotal authority. With the complete elimination of all followers of Jesus who were not so compliant, such a goal had been all but reached. Hence, it might have been argued that the end had justified the means. But history teaches that victories over the human soul won by force and coercion carry the seeds of their own defeat. And it is now obvious that this complete triumph of Judaistic sacerdotalism and dogmatic authority marked only a turning point in the evolution of the Christian faith.

At this time, however, we should not be in haste to pass final judgment, much less any censure. We should try rather to discover what lessons are to be learned from these events in this long dark period of Christian history.

Jesus Christ not only revealed a loving, merciful, and forgiving, God, who had hitherto been unknown to the world into which he came, but he also revealed an entirely new way of life by which it was indeed possible for men to live together without strife and enmity and in amity, charity of heart, and peace. It was quite as difficult then as it has been since for the great majority

of men to forsake the self-seeking, unregarding pursuit of material objectives by guile, aggression, and force, which had previously been the rule of the ancient world. Moreover, this had seemed to justify itself by its temporal but fleeting success.

It can scarcely be doubted that many early militant Christians who ardently sought to reform the human world and make of it a Christian world were actuated by the deepest sincerity and zeal. Unquestionably they thought that the most important of all human objectives was the salvation of human souls, through the promulgation of what to them was the one and only true Christian faith. This, to them, was the first duty in their lives.

In an age in which there had been little hesitation to employ force and coercion by those who had the power to do so, it was not altogether unnatural that such Christian champions should feel justified in employing force and coercion to accomplish this end. They had yet to learn that other men's faith in Jesus imparted to them a sense of spiritual freedom, and spiritual confidence and fortitude, which physical force, compulsion and persecution, could not conquer and subdue. Hence, it is not wholly surprising that the orthodox hierarchy, more especially Judaistic by nature and organisation, should have elected to take an exclusive attitude of intolerant opposition to all other Christians who did not accept its authority.

Whatever might appear to have been the success of Judaistic orthodoxy in quelling all opposition, it obviously fell far short in leading the Christian world, over which it gained so large a measure of power, into following Jesus' precepts of amity, charity of heart, and peace between all men. But this does not justify an unqualified censure of the orthodox hierarchy. For in its subsequent history it finally took steps which went far to correct this error. Nor need we think that this past failure argues against the value of an organised Christian priesthood, which seeks only to guide, rather than coerce, the Christian conscience. It merely furnishes an instructive example of how far successful, for a period, such leadership could be although it was in error, and of how easily such a priesthood, differently inspired, could exert a much greater and more permanent power for good. The outcome of militant orthodoxy, however, does raise the import-

ant question of how far the Judaization of the Christian faith was responsible for such a result.

We can at least draw certain objective conclusions from reviewing this period in the evolution of Christianity, at the end of which the leadership of the orthodox hierarchy had attained a maximum of coercive power over the world that called itself Christian. Of the coercive policy of the orthodox hierarchy in this early period, we may conclude that it was in the nature of a trial which proved to be in error and that it is to be expected this error will never be repeated. Leaving aside the means by which it attained this power, we may conclude that it lost it by striving to coerce the Christian conscience to obey its own will, rather than by spiritual means alone to *persuade* it to do God's will, solely by following Jesus' precepts.

Of Pauline Christianity, on the other hand, which it suppressed, it may be concluded that its principle of the right of men to follow Jesus' teachings according to their own conscience and without coercion, has been fully confirmed as a divinely bestowed right which it is the Divine Will shall not be alienated or eradicated, and which is more firmly rooted in the Christian conscience today than it ever was.

Turning to the effects that this Judaistic sacerdotalism exerted upon the Aryan racial stocks of Europe, whose religion it came to dominate, it is abundantly evident that its constant effort and tendency was to make, not indeed of Christianity as a whole, but of the Christian religion of those who adhered to its own tenets and followed its rules, an exclusive religion of a chosen people. Beyond the rigid bounds of this, Judaistic sacerdotalism sought to destroy all other forms of Christianity, and to persecute and exterminate all those Christians who dissented from its authority. In its estimation, their offence was more heinous than that of pagans who had not embraced Christianity. Thus Judaistic sacerdotalism introduced among these Aryan racial stocks a spirit of intolerance, coercion, and relentless persecution, which was essentially foreign to the Aryan racial temperament and tradition and had hitherto been all but absent among these Aryan racial stocks. This has largely served to make the Aryan Christian world what it is today.

Even those Christian bodies that have broken away from the authority of this Judaistic sacerdotalism and renounced it, have not found it easy to renounce entirely this spirit of intolerance and coercion under which they themselves had been disciplined. On the other hand, it is not without significance that all those Christian bodies which rejected all liaison with Judaism in the first instance, and had no Judaistic taint, apparently without exception displayed no disposition toward intolerance, coercion and persecution of their fellow Christians or of their fellow men.

Thus, this Judaistic orthodoxy, by its exclusiveness, intolerance cruelty, and persecution, taught a Judaeo-Christian religion that was antagonistic to the racial and religious temperament of those Aryan racial elements which had made the religion taught by Jesus their own. It thus imposed upon this religion an alien and foreign character which contradicted and negated Jesus' own teachings. Often this imposition by Judaistic orthodoxy has been accepted unwillingly by these Aryan racial elements and only under the compulsion of the threat that they would be deprived of the blessings of Jesus' teachings; and from the very beginning they have been in frequent revolt against it. Jesus' own teachings were manifestly wholly congenial to the Aryan racial temperament and religious attitude, and the contradictory teachings that Judaistic orthodoxy imposed upon them were obviously of an alien racial origin.

Western civilisation, unfortunately, derived a large measure of its materialistic and avaricious tendencies as an inheritance from Babylonian civilisation. But apparently, it should have achieved a progressive improvement through the corrective influence of Greek thought and culture, and the Roman predilection for law, order and justice. It is indeed surprising that an all but complete paralysis should have descended upon its progress. It is impossible to determine how far this Judaistic sacerdotalism which, among other things, made of Christianity a religion intolerant of any increase of positive knowledge and progress beyond its own prescribed dicta, was responsible for the long dark ages of Western civilisation that ensued. But it is obvious that little or no regenerative effect, moral or intellectual, of this sacerdotal influence upon this civilisation, is discernible.

In the course of those long dark ages arose another great religion, Islam. Its simple creed was "There is no god but Allah, and Mohammed is his Prophet." Its religious practices were equally simple: the daily recital of this simple creed; the worship of a merciful Allah at dawn, at noon, and before and after sunset; the obligatory giving of alms; the fasting from sunrise to sunset in the month of Ramadan; and the Pilgrimage to Mecca for the devout. This religion recognised Moses and Jesus as true Prophets. But the divine law by which it was guided was the Koran, as it was believed to have been revealed at different times to Mohammed. There was no disposition to add to, or to elaborate upon, this divine law as laid down by Mohammed. While there were naturally expositors of the law of the Koran, there was no established priesthood which claimed by direct divine sanction to be the authoritative interpreters of this divine law, and to lay down further disciplines and forms of worship. Nevertheless, the absence of an established clergy does not appear to have menaced the form, or the survival, of the religion of Islam.

This religion arose among a noble and virile nomadic race of Proto-Mediterranean provenance which had a primitive culture and religion, and whose contacts with ancient civilisations had left it unaffected. Yet, as this new religion rapidly spread over a large part of the Eastern world, it displayed in one important respect a marked and surprising contrast to the Christianity that was contemporary with it. A pronounced genius arose among its adherents for exploring all the avenues of human thought and culture; mathematics, science, philosophy, and the arts. In all these respects the adherents of Mohammedanism went far beyond the Christian world of that day, despite its inheritance of Greek and Roman traditions. The contemporary Christian world, for example, even had to gain its first knowledge of the forgotten philosophy of Aristotle from Arabic translations in spite of the fact that a large part of its clergy — those of the Eastern Orthodox Church — were entirely familiar with the Greek language.

Indeed, it needs to be recognised that Christianity in those dark ages was made the unwitting vehicle of a reactionary force which worked to interrupt and sterilise all progress, not only in the peaceful relations between men, but in the increase of positive

knowledge, which was already well under way in the Graeco-Roman world. Moreover, this reactionary force went far to defeat any measurable realisation of the beneficent effects upon human conduct, and upon the human world at large, of the teachings of Jesus. It is incontestable that in innumerable instances in that long period, individuals derived invaluable spiritual enlightenment and solace from these teachings, and that in other instances human relations were ameliorated by them. But for well over a thousand years, it is hard to see that the imponderable psychical forces which then governed the Christian world did not work to defeat, rather than promote, the beneficent influence of Jesus' teachings.

Thus, that long dark period may not unfairly be regarded as one in which a sinister evil force was at work striving to make the Christian religion serve other than its true design and purpose in the spiritual and intellectual progress of humanity. Indeed, the period may well be regarded as one in which the progress of Christianity itself was arrested, and all the inherent instincts of men to live together in amity and peace were thwarted by the arbitrary coercion and suppression of the freedom of the human conscience. In that period the prime religious effort was to make sacerdotal domination secure, rather than to persuade men to follow Jesus' precepts of love, amity and tolerance, and to convince them of the vanity of worldly power, worldly gains, worldly rivalry and avarice. This led to men becoming callously oblivious to the welfare of their fellow men where it interfered with these desires. They were thus tempted and deceived into thinking that the gratification of these desires was the first end to be sought in life, and to pay only lip service to Jesus' second great commandment where it conflicted with such specious ambitions.

In the early days of Christianity Pauline and Johannine Christians believed that the crucifixion of Jesus and the subtle attempts to Judaise the Christian faith, as well as the worldly and unspiritual attitude to life, had resulted from the delusive guidance of that evil spirit whom Jesus called "the prince of this world", and whom he identified with Satan, or the devil. Can this be confidently dismissed as a wholly irrational belief without any foundation whatever? And can it be confidently asserted that the

delusive guidance of this evil spiritual influence does not still exert a baleful influence upon the world which calls itself Christian? And even if such a baleful influence is denied, is there a more rational explanation of why this quasi-Christian world has all but totally failed to achieve the obviously beneficent results of the precepts which Jesus gave to it?

It might appear idle, though perhaps it would be instructive, to ponder over what might have been the history of the first twelve hundred years of Christianity if it had been guided solely by the complete and abiding faith in Jesus and in his inspired wisdom, and by the firm and unfaltering resolution to follow the simple precepts of both his first and second great commandments; if this Christian faith had been wholly untrammelled by any Judaistic accretions and, following Jesus only, had largely inhibited all disposition toward selfseeking, avarice, enmity, intolerance, coercion, and persecution.

It was such a Christian faith which Jesus taught his fellow Galileans, which the Apostle Paul in turn gained from the Galilean disciples of Jesus, and which he strove with all his earnestness to carry to his own people the Hebrews, and to the Gentile world. Why, then, was it that the ardent efforts of the Apostles Paul and John and their disciples, to promulgate such a faith as the true faith of the Christian world, were finally defeated? Was it because that sinister evil spirit, who achieved his evil ends by lies and deceit, had been able to "deceive the hearts of the simple?"

Indeed, have not many of those who have assumed themselves to be the guardians of the Christian faith, been sadly misguided in failing to heed the admonitions of Jesus Christ's great Apostles, Paul and John, against being enticed into the delusive worship of "the prince of this world"?

"When anyone heareth the word of the kingdom and understandeth it not, then cometh the evil one and snatcheth away that which was sown in his heart."

NOTES

Chapter I

- Note 1 See *Philosophy, East and West*, edited by George Alfred Moore.
 „ 2 Owing to later investigations it may become necessary to entertain the possibility (a) that CroMagnon men may have been present in the Saharan region at an earlier time when this region was pluvial; (b) that possibly the advent of this race into Southern Europe was solely responsible for the Aurignacian culture; and (c) that its mergence with a Proto-Nordic element may not have occurred before the subsequent period of the Solutrean and Magdalenian cultures.
 „ 3 John Rhys, *Celtic Heathendom*, 1898.

Chapter II

- Note 1 At Medinet Habu and Abu Simbel, both of which the author has seen.

Chapter III

- Note 1 For a fuller exposition of this subject, see among others, E. S. Brightman *The Sources of the Hexateuch*.
 „ 2 It is sometimes assumed that the length of generations in early Biblical times was about forty years. But it may be noted that the occurrence of ten generations between Noah and Abram in two hundred and twenty-six years, with an average length of around twenty years, well agrees with the average length of generations in these early periods, when it can be authenticated.
 „ 3 The story of the flood is proved to be of an earlier Babylonian origin by the discovery by George Smith of a cuneiform tablet written many hundred years before Genesis. This contained a legendary account of a great flood in Mesopotamia which probably made a sea of the whole of the wide alluvium of the Tigris and Euphrates valleys. It likewise contained an account of an ark which rode out this flood, with its animals, two by two, its dove, and other details found in the story of Noah and his ark.
 „ 4 Burton, *Archaeology of the Bible*, p. 344.
 „ 5 *Ibid.*, pp. 352 ff.
 „ 6 It seems likely that the Amorites, when they ruled Babylonia, had themselves made this obvious transliteration of Hammurabi's name into Abruhammi, possibly as a reverential way of speaking of the great king and of naming individuals after him. This may have been one reason why the Amorites in the West were prone to trace their descent from an Abraham. A further reason might have been that the Amorites had a god, Dagon, who was obviously inferior to their high god, Adad, but whom Hammurabi, in the epilogue to his Code spoke of as "my begetter". From this it is a permissible inference that Dagon was regarded by the Amorites as their eponymous ancestor, and that their descent through Abruhammi, or Hammurabi, they likewise regarded as their descent through him from Dagon, his divine "begetter".

NOTES

Chapter IV

- Note 1 See Peters, *The Early Hebrew Story*, p. 77.
 „ 2 Paton, *Early History of Syria and Palestine*, pp. 126, 151.
 „ 3 *Ibid.*, pp. 158-159.

Chapter V

- Note 1 G. A. Smith, *Historical Geography of the Holy Land*, pp. 415-416.
 „ 2 Quoted from Neubauer, *Geog. du Talmud*, p. 181, by G. A. Smith, *Geography of the Holy Land*, p. 424.
 „ 3 Juster, *Les Juifs dans l'empire Romain*, vol. 1, p. 293, n. 4. Quoted by Jackson and Lake, *The Beginnings of Christianity*, vol. 1, p. 147.
 „ 4 Josephus, *Antiquities*, Bk. XII, ch. viii.
 „ 5 *The Epistle to the Hebrews*, p. 170.
 „ 6 Sec J. A. Montgomery, *The Samaritans*, pp. 242 ff.
 „ 7 De Gobineau, *The Inequality of Races*, p. 197.

Chapter VII

- Note 1 Eusebius, *H. E.* III. xxxviii.
 „ 2 See the First Epistle of Clement in *The Apostolic Fathers*, Edinburgh, 1867.
 „ 3 It is significant that this epistle of Clement's is only found in the Codex Alexandrinus. Neither Vaticanus, Sinaiticus nor any other extant early texts contain it. But for the Codex Alexandrinus, which was presented by the Patriarch of Constantinople to Charles I, and is now in the British Museum, the valuable evidence of this epistle of Clement's, like much other evidence, would have been successfully consigned to oblivion.
 „ 4 Eusebius, *H. E.* VI. xxv.
 „ 5 See Westcott, *The Epistle to the Hebrews* (2nd ed.) p. 123.
 „ 6 *Ibid.*, p. 199.
 „ 7 *Ibid.*, pp. 483-4.
 „ 8 *Ibid.*, p. 485.

Chapter VIII

- Note 1 Vide Charles, *Pseudepigrapha*, p. 795.
 „ 2 The Greek word βαπτίζω (*baptizo*) to dip, is used four times in the Septuagint, but not at all in the sense in which we use it. See Foakes-Jackson and Kirsopp Lake, *The Beginnings of Christianity*, vol. 1, p. 333.

Chapter IX

- Note 1 Hastings, *Encyclopaedia of Religion and Ethics*.

Chapter X

- Note 1 Jackson and Lake, *The Beginnings of Christianity*, vol. 1, p. 300.
 „ 2 Neander, *General History of the Christian Religion and Church*, vol. 1, p. 657.
 „ 3 Eusebius, *op. cit.* III, iv.
 „ 4 *Ibid.*, III, xiii.
 „ 5 Duchesne, *Early History of the Christian Church*, vol. 1, p. 169.
 „ 6 Neander, vol. 1, p. 169.

NOTES

Note 7 The Muratori fragment contained a statement that the Shepherd was written by an otherwise unknown Hermas while Pius, his brother, was bishop of Rome, which would have been in about 140. But the source of the Muratori fragment itself is wholly obscure, and if the Shepherd had been written at this later date when the church in Rome had become thoroughly Petrine, it could scarcely have failed to display a sacramental and sacerdotal leaning. Hence, this statement can well be dismissed as an effort to claim as emanating from the Petrine church a book which in early centuries was highly revered and deemed by many to be scriptural.

- „ 8 Eusebius, *op. cit.* III. i.
 „ 9 Neander, *op. cit.* vol. I, pp. 194 ff.
 „ 10 Neander, *op. cit.* vol. I, p. 213.

Chapter XI

- Note 1 Paul's disciple Clement, however, was the one exception.
 „ 2 "Philologus and Patrobas were Christians of Rome to whom Saint Paul sent his salutations. Philologus, according to Pseudo-Hippolytus, was one of the 70 disciples, and bishop of Sinope, Pseudo-Dorotheus says the same. Patrobas, according to these two authorities, was also one of the 70, and bishop of Puteoli. They call him Patrobolus" — Baring-Gould, *Lives of the Saints*, Vol. XIII, p. 106.
 „ 3 See Romans, 16: 15.

Chapter XII

- Note 1 Neander, *op. cit.* vol. III, pp. 244 ff.
 „ 2 Neander, *op. cit.* vol. III, p. 269.
 „ 3 Neander, *op. cit.* vol. III, p. 249.
 „ 4 Duchesne, *Early History of the Christian Church*, vol. III, p. 251.
 „ 5 Sismondi, *History of the Crusades against the Albigenes*.
 „ 6 *Op. cit.* vol. IV, p. 554.
 „ 7 Duchesne, *op. cit.* vol. III, p. 251.

Chapter XIII

- Note 1 *History of the Waldenses*, p. 95.
 „ 2 "Iisdem diebus erroris quidam venerunt in Angliam ex eorum (ut creditur) genere quos vulgo Publicanos vocant."
 „ 3 Hastings' *Encyclopaedia of Religion and Ethics*.
 „ 4 *Enc. Brit.* s.v. "Cathars".
 „ 5 *History of the Inquisition in the Middle Ages*.
 „ 6 While it has been stoutly denied that he made such a statement, it would scarcely appear to be a serious libel on his character.

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